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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

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Our Contributors

LORD ALLEN OF HURTWOOD, known in Socialist and Labour circles as Clifford Allen, was chairman of the Independent Labour Party and was created a peer in 1931. He has been a supporter of the National Labour Committee, and is closely connected with the *New Education Fellowship*, being chairman of its English Association of New Schools. He and his wife founded Hurtwood School, which is well-known to *New Era* readers, and he has recently published *Britain's Political Future*.

A. HOWARD EVANS, late Headmaster of Port Regis, Broadstairs, is now Headmaster of Betteshanger School, which was founded in March, 1932. It is run entirely on new education lines.

J. H. NICHOLSON, Professor of Education at Armstrong College, Newcastle, has recently given a broadcast talk in a series on 'Freedom and Authority', and is addressing the New Education Fellowship at its annual meeting at University College, London, on January 1st.

J. H. OLDHAM as Secretary of the *International Missionary Council* has had to do for many years with the work of Christian schools and colleges overseas, a subject to which the last issue of the Educational Year Book of the International Institute of Teachers' College is devoted. He has also been from the beginning a member of the Advisory Committee on Education in the Colonies at the Colonial Office, and is the Administrative Director of the International Institute of African Languages and Cultures.

Directory—continued

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THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

NO ONE WILL wonder why we have chosen to devote a whole issue of *The New Era* to the question of authority and freedom. The problem is an old one, but it has acquired modern urgency. It is as old as the social history of mankind. Since man first lived in communities he has been concerned with the proper conduct of community affairs. Leaders have arisen; have had their will; have suppressed the rebellious; have appointed and deposed begotten heirs. Codes of laws, forms of government have been formulated, tried out, modified and discarded. And throughout this long flux of man's social history, the majority of men and women have adapted themselves to the *status quo* of their particular generation, so as to reserve to themselves the greatest permissible amount of personal freedom for love and laughter, gain, play and piety. But we do not mean to embark here upon an argument about the function of the State, or about that strange dualism in man which both longs for freedom and craves leaders. We are concerned, as educators, with the child, and with that conception of discipline or authority which will best enable the child to be free.

There was a fairly general movement for some decades before the war to free the child from adult tyranny, and by 1920 it seemed as though the battle were nearly won. We cannot claim that the process was complete in England, since corporal punishment, compulsory games and fagging still obtained in many schools. But the point is that a move had been made for the

intellectual freedom of the child. Children no longer had to play truant in order to do and see what interested them. Adolescents no longer risked fierce disapproval if they voiced views not learnt on the parental hearth. It was almost conceded that the child had individual rights and that his whole duty did not lie in a close modelling of his behaviour and opinions upon those of his elders.

This movement had its weaknesses and exaggerations, as will be shown later, but on the whole it was headed in the right direction. It was a progressive movement, in that it considered the child as the citizen of to-morrow, not to be moulded and shackled by the taboos of yesterday.

NOW, DURING THE LAST DECADE this movement has come to an abrupt end in three major European countries. It has not merely been braked down, but has been thrown violently into reverse. In Germany, Italy, and the U.S.S.R., the children are being subjected to a constant pressure of propaganda by the State, who sees in them its most compliant citizens.

This proceeding is perfectly logical and perfectly sincere. The State, in each of these countries, is convinced that it has found a permanent expression of the true interest—if not of the unanimous desires—of its citizens. Herr Hitler talks of a thousand years of Nazi rule; Signor Mussolini has ordered the mobilization of children of eight so that they may early learn to bear their share in the high destinies of their

country. The Russian communists have made every move and item of their educational programme into a crude or subtle propaganda for a world-wide proletarian state.

WE ARE NOT QUESTIONING for the moment the validity of any of these forms of government. Each of these nations must work out its own salvation. The great life force, evolution, runs through strange and diverse forms in its passage towards perfection.

But we feel strongly that to indoctrinate children is to take unfair advantage of their malleability and of their infinite capacity for simian imitation. And moreover we hold that to indoctrinate children is to rob the State of what should be its life blood, the unspoilt vision and clear undaunted criticism that those children should bring to bear upon the affairs of State if they reach the age of citizenship unbent by a predetermining wind, unblinkered by long years of propagandist schooling.

We have mentioned the educational propaganda of other countries only in order to clarify our ideas of what should be the function of discipline in education. We consider that one of the chief duties of educators is to raise a generation of free and responsible citizens, who will uphold and maintain what is good in the social institutions they find in force at their maturity, and will modify and change what is not good.

HOW CAN WE enable children to grow up into free and responsible citizens? not a few handfuls of children in specially selected schools here and there, but all the children in the great fraternity of English-speaking communities.

We shall avoid all temptation to indoctrinate if we can clearly grasp the idea of a child-centred school. Negative slogans are admittedly worse than useless. Just as a strong determination *not* to worry sets up a strong counter suggestion: 'but I *am* worrying', so slogans such as 'Don't indoctrinate the child' or even 'Hands off the child' are likely to keep before our minds the possibility of indoctrination.

IF WE ARE AGREED that children must be allowed a full period of growth, unoppressed by adult views, let us turn our backs upon the

question of indoctrination and face anew the problem of freedom and authority in home and school.

The first reaction from the repressions of the Victorian nursery was an exaggerated fear of interfering with the child, his rights and liberties. These early exaggerations were hard on those that practised them and on their children. There can be no very spontaneous and warm relationship where one partner (in this case, the parent) is for ever on guard against intrusion on the other.

Now, however, a true mean is being found between tyranny and licence. The new discipline is based upon a truer estimate of the child and his mechanism of growth. We no longer regard him as a creature to be wrested from the clutches of original sin, neither do we think of him as a creature too fragile and lovely to be impinged upon by adult clumsiness. We realize him as a vital creature, sensitive but with a certain toughness, with forceful powers of growth, great wish for experience, and some natural aptitude to learn by experience.

What whip and curb are we to use on this creature in the name of discipline? Let us consider what whip and curb life will use upon him when he is an adult.

There will be the discipline of his own limitations, physical, mental and emotional; this is the half unrealized, innate discipline of life upon the individual. Next there is discipline of community living, of obeying the common law for the good of the community, of keeping the rules so that one's own freedom does not entail another's hurt, of accepting other people, not bending them to one's will. Last, there is a cosmic discipline. It should perhaps have been put first, because it was the elemental discipline that beat upon primitive man and forced him to all his endeavours. But modern man has escaped from many of its rigours and is left only to face the inevitable; whirlwind and earthquake, decay and death.

The adult must accommodate himself to such discipline as best he may. Rebellion will not avail him; passive acceptance in a defeatist or even in a stoic sense seems an inadequate response to the challenge of life. The most constructive philosophy seems to be a co-operative

acceptance of the purpose of such discipline, willingness to say: 'Thy will be done', a willingness to lose one's life and in such willingness, the power to find it.

The adult's acceptance of the discipline of reality is a lone experience. But the adult can and should interpret reality to the child and the discipline imposed on children should derive directly from the discipline of life.

DO NOT make things too easy for the child. Do not overguard him from risk or prevent him from suffering the consequences of his actions. The mistakes a child makes should never be looked upon as crimes, but they *should* be looked upon as variable ways of learning. If he is protected from his own mistakes he is prevented from learning and is only storing up a bitter harvest of delayed learning later on.

We do not always realize that a child buys his experience comparatively cheaply. Let him learn by doing. If necessary, let him learn honesty by stealing; truthfulness by telling lies; civic sense by anti-social behaviour. His stealing and lying and unco-operativeness will bring their own penalties if his environment is tightly ordered. But these penalties will be infinitesimal compared with those which will be exacted by adult society if the child grows up undisciplined by reality.

THE DISCIPLINE of the nursery should approximate as closely as possible to the discipline of life. But do not introduce any extraneous threats to enforce it. The threat of the rod is extraneous. It is an attempt to eradicate by force a child's mistakes which should be his means of learning. A subtler and crueller threat is that of a withdrawal of your love. Love is not to be earned, and goodness is something far greater than a coin of exchange, a buyer of affection.

Of all human qualities, single-mindedness is one of the greatest liberators. Any form of discipline which destroys the child's innate single-mindedness is pernicious. 'Touch the fire and it will burn you': that is a *whole* or single-minded penalty. 'Touch those scissors and I'll smack you' or 'If you're so disobedient I can't love you' are arbitrary punishments,

divorced from reality and unrelated to the discipline of life.

IF CHILDREN are to learn later to accept and co-operate in the discipline of life, they must be enabled to co-operate in the discipline of nursery and school. Even over the early habit formation of the infant, it is possible to get its unconcious co-operation if the mother or nurse is sensitive to the infant's nature or needs.

A conscious co-operation in discipline can be evoked in the child at a very early age. It is, we believe, the very crux of the question of discipline, and also of the major problems of the freedom of the individual in an organized society. The child can feel free under the discipline of the nursery if he accepts it as reasonable and just and the same is true of the discipline of the school. There have been attempts in the last two decades to organize progressive schools on lines of self-determination. The tendency now, with a few exceptions, is to consider that since in adult life there is no such thing as absolute freedom, a completely free environment is an artificial one. Far from being a preparation for life in a society based on the co-operation of its members, such an environment is likely to produce individualistic adults who are always 'agin the government'.

EVEN SELF-GOVERNMENT which was one of the first battle cries of modern educationists has been considerably modified in most cases; for it has been realized that it is unfair to thrust decisions of importance on children at too early an age. Children need a consistent and dependable background and much prefer a certain steadiness of routine.

Discipline that takes the form of reasonable habit formation based upon the child's own physical needs and upon the ordered good of the community is useful if the child's co-operation is secured. In saying this, we by no means weaken our plea for non-indoctrination. It is the mind of the child which must be trained to be free, critical and co-operatively inclined. Only citizens trained in this way can resolve for themselves the conflict between those stubborn principles, authority and freedom.

The New Threat to the Child

Lord Allen of Hurtwood

Great Britain must defend the child, and through him, Democracy, from the attempt to bend men's minds to the will of the State.

But if supporters of the New Education are to play their part, they must reassure the public by making it clear that in advocating freedom, they are not advocating anarchy.

THE subject we are to discuss is the education of children in their responsibility to that new world order of society which is envisaged in the Covenant of the League of Nations.

To do this may involve us in being tendentious in our teaching. Are we who belong to the New Education Movement entitled to be so? The subject has a special importance at this moment because the freedom of the child is being threatened in many countries.

During the last fifty years the principles of new education have received considerable recognition. They have laid emphasis upon respect and freedom for the child, and this we have called the right of self-expression. But just when we had imagined it was becoming a recognized principle in modern education, we find Mussolini insisting that children of eight should be compelled to learn soldiering, whilst Germany and Russia are seeking to bend the mind of the child to the will of the State.

I AM profoundly convinced that Britain must again take up the challenge on behalf of Democracy and for the defence of these newly-won rights of the child. If, however, we educational pioneers are to play our part in preventing the spread of this infection of tyranny to our own country, I think we must

take stock of our own methods and advocacy. We have sometimes failed to reach through into the hearts of the bewildered ordinary men and women who in these days are becoming so anxious to hear what we have to say.

ANY slip on our part is of course always enormously exaggerated by our enemies, but it is none-the-less true that we have not always troubled to make sufficiently clear what it was that we meant by self-expression for the child. The modern world is much harassed by disorderly, unsocial, anarchic movements. The public is therefore puzzled by what they have felt to be a new danger inherent in educational ideas which lay such stress upon self-development. We must make a greater effort to explain that we desire this not only as a child's prerogative, but because it is the best technique for helping the child to observe the world in which it lives, and to get accustomed to drawing its own conclusions. In this way children will become far more capable of that control which leads to orderly thought and responsibility in the art of living.

It is here that I think we must be more definitely tendentious in our new education. Had we been so more openly, we should have

How far must the New Education be tendentious? What should be the underlying purpose of our teaching?

Education must not be divorced from training; as we train the child towards physical fitness, so we must train him mentally and encourage him to formulate his own standards of value.

helped the public to understand why we believed in freedom in education. The more we release the child from ancient fetters so that it may develop its own personality, the more it becomes our bounden duty to be tendentious, in the sense of making clear to children that they should for their own sake and for the sake of society engage in an active search for standards of value. We may leave them free to choose during that search, but they are not free from the obligation to pursue the search.

It would surely be a great error if we came to look upon education as in no way concerned with the idea of 'training'. If we believe it to be our duty to train the child physically towards bodily good health, we must also train him in the achievement of mental health. I do not think we ought to be ashamed of showing clearly that we believe education to be a period of training of which self-expression is only one part. The adults of the future will not be spiritually and mentally well-equipped, if we leave them, when young, to rely upon the achievement of mental well-being merely by drifting in the atmosphere of example and environment, however noble. I suggest that we must assist children with definite pressure in this respect during their formative years. A child cultivating its own individuality and drifting with no clear sense of values, indicates failure on the part of its school and home.

HAVE only space in this article to indicate one other form of tendentiousness which I be-

lieve we are entitled to adopt. If civilization is to go on developing and is to gather to itself a more worthy quality, then we must teach children to consider the responsibility of world loyalties. To bring this about means that we must insist that the use of such force as remains necessary in the world, shall be expressed only through law so as to permit of rapid and orderly development. Has not the time come when this law and this force should be world-wide and not exclusively national? Can we justify tendentious education in this respect?

It is clear that no social unity composed of many parts can survive, if each individual or nation is merely called upon to grow to be itself. Each personality should most certainly be encouraged to find a more enriched and vivid expression of itself, but each citizen has to live amongst other fellow beings. In order that it may do this without hurt to itself or to them, it must be taught a sense of responsibility to those amongst whom it moves. This requires the elimination of force in the sense of violence between units, and a transference of the prerogative to use force from the unit to the organic whole.

NONE of us would hesitate to be tendentious in stopping bullying between two children in any school. We should say that force in the sense of individual violence is not permissible. If force is to be used at all it must be used corporately for the purposes of law, since the object of law is to provide sufficient order to allow growth *and change* to take place.

Our teaching must be positive, in so much as we advocate loyalty to the new world order voluntarily contracted in the covenant of the League of Nations. This means the abolition of the use of violence between individuals and nations. But we must allow, and indeed encourage, freedom of discussion and contact with other points of view.

THE controversy on this subject has been the main issue confronting civilization throughout the whole of history. It was first experienced between individuals; then within larger social units like the family or in schools; then as geographical areas were united into a nation; and it is now re-expressed when the whole world of sixty nations is brought into a new composite whole.

All the nations have at last built up a machinery of world government and have *voluntarily* contracted to be loyal to it. Since that is so, I suggest that we, who are educators, are now entitled to plead tendentiously for loyalty to this world-order which the nations have contracted to support. In order that individuality may develop and growth continue uninterrupted, force in the relationship of national units to each other must in future be confined to the process of law, which is now on a world-basis.

BUT in deliberately advocating this idea to the child, we differ from the new method of dictatorship by holding it proper for children to hear the other side of the question. We should encourage this, even while we make no disguise as to our view of what is desirable. In this matter, therefore, exponents of the new

education must not hesitate to be tendentious, and yet they must preserve freedom of discussion and the right of children to reject their teaching. If, however, they do so reject it, the rebel must only seek to change the law by persuasion or by non-co-operation, but never by the exercise of violence.

THUS it is that I think we can answer this new challenge. We must be tendentious in our teaching of loyalty to this new world-order, and in showing that the right of self-expression leads to the obligations of self-control. Many nations are hurrying to cover in their fear of freedom. We must show that liberty, combined with a highly developed sense of individuality, can be the road to control, and not to selfish anarchy. This idea will not seem important to our children unless we have taught them that it is essential they should pursue standards of value. I do not think they will go far wrong if they come to prize most highly a capacity to be fearless, without turning their backs on gentleness and tolerance. Men who have themselves been nourished in liberty will not wish to trample on the rights of their fellow-beings.*

*This article is the text of an address given to the N.E.F. and E.A.N.S. on December 1st.

THE NEW ERA

Copies of the index for 1934 are now available and may be obtained on application to The New Era, 29 Tavistock Square, London W.C.1.

Authority, Freedom and Thought

John H. Nicholson

Freedom of thought is essential in education, but we are apt to shackle ourselves, not by over emphasizing the importance of reason, but by misunderstand the part played by emotion.

IN a world awry, the easiest course is to drift. That is fatal, unless one believes in an inevitable trend towards betterment. Hardly less disastrous is the assumption that our present difficulties spring solely from faithlessness to what we know to be good. We must be ready to question, not only our practice, but our principles.

We teachers are selected in the main on the basis of an intellectual test. It is not surprising if, as a profession, we lay great stress on the importance of right thinking. It is proper that we should do so, for 'muddle-headedness' is probably responsible for at least as much evil as the lack of good will. When so much is in question, the critical intelligence must have free play—nothing must be sacrosanct, where reason is concerned. Above all, the 'rationalisations' which protect our unacknowledged desires must be broken up by rigid self-criticism.

THERE is, however, one grave error (or so I think it) to which we are given, arising from this emphasis on the intellectual element in conduct. We set reason against 'passion', as the higher against the lower. Reason, we say, is objective—it serves universal ends, it is concerned with truth, which is no respecter of persons. If we can learn to live by reason, in quiet times, then at a crisis passion will be held in check. On this view, the crisis in world affairs is due, first to poor thinking, and then to the loosing of passions too strong for reason to control at present. The best hope for the future lies in strengthening the defences of reason.

I will be no party to any attack on freedom

of thought—least of all in education. As every teacher knows, it is only too easy to erect barriers in sensitive minds. Whole fields of interest may be closed to inquiry, not by direct prohibition, but merely by suggesting that to question there is impious. I know a boy whose early interest in science was damped down by the thoughtless remark that astronomy 'tends towards atheism'. Such extreme cases may be rare. But children are infinitely suggestible—an attitude can be conveyed almost without words, or by the turn of a phrase. We must be on our guard against transmitting to children, almost unconsciously, our own intellectual timidities. We must actively encourage the use of their natural curiosity—it will find obstacles enough, not of our making. As their power of logical thought develops, we must provide materials for its exercise. We must help them to appreciate causal relationships, first by simple observations, later in more abstract forms. They should learn to despise shoddy thinking, and to find pleasure in 'getting at the bottom' of a problem. All this is good—and very important.

BUT we need to clarify for ourselves the place of reason in life, and its relation to that other side of experience—feeling. In practice, we admit the claims of feeling to a place in directing conduct. But we are afraid of giving it the freedom which most of us (in theory at all events) allow to the intellect. Feeling seems to us lawless, and so dangerous. It must be disciplined—that is, directed into channels which we select and approve. In particular, we do our best to canalize it into socially acceptable sentiments. Its proper objects are the family, the school, the

Church and the State. Towards these institutions it can be encouraged to flow freely and strongly. So it ceases to be disruptive—it becomes the cement of society. We discourage the play of criticism upon these sentiments and their objects, so that their claim on an unquestioning loyalty becomes self-evident. Their authority over the individual springs, in the main, not from a reasonable acceptance of their utility or value, or of the truth which they serve, but from a spontaneous emotional response. Our feeling in these directions may be latent or not very active, in ordinary circumstances. But at a crisis our response can be relied on. Sometimes, it is true, we rebel—often with a violence which is the measure of their emotional significance for us. We lapse from loyalty into an opposition as full of unreason as was the acceptance which was forced upon us. Reasonable criticism is no more possible than reasonable service.

I have put my case in an extreme form. Such thorough-going loyalty or such whole-hearted rejection are possible only to men and women of single mind—many are incapable of these full-blooded responses, not because they are more reasonable, but through lack of passionate vitality. They are not those who count most. They neither cause social or international crises nor lead us out of them. Their effort flows in the main into moulds made by other men. They believe with reservations, and obey with one eye on expediency. They are not our main problem.

IF we look to common experience, we find that what might be called 'feeling-judgments' play an important part. In proportion as a situation presents itself to us in emotional, rather than in intellectual terms, we decide in practice on grounds which have little to do with intellectual judgement. Relations of affection are the obvious example: we may turn aside from a relationship because it is 'unwise'—its probable consequences are unacceptable to us, or incompatible with what we desire more. We may 'rationalise' a change of feeling. In varying degrees, reason (or its counterfeit) is mixed with feeling—and so helps to determine action. But feeling itself does not merely accept or reject—it has subtle gradations. We bring to these

feeling-judgments a personality whose 'set' is conditioned by previous experience; feeling, no less than thinking, is fashioned by its own history.

What are we to say to this common experience? Shall we look forward to a time—surely far distant—when our affection-life will be governed by reason—that is, I suppose, by considerations of social utility or a scheme of abstract values? In that case, we must learn to feel as we *think* (some may find that easy; for others, I believe it is frankly impossible). On the other hand, we may agree that there is a field in which feeling has the right to priority. The affection-life is only the most obvious instance. Feeling enters to some extent into our response to most situations with which we are faced. Must we accept something like a conflict between thought and feeling, running through the whole of experience? If there is such a conflict, how is a decision to be reached?

FORTUNATELY, what we think and what we feel may coincide. Sometimes of course there is clear incompatibility: in such cases, the decision that will give us most satisfaction in the long run is probably made in accordance with the balance of our personality—I assume that the relative balance of the two is probably innate, and differs with each individual. We should try to avoid overlaying such inborn differences with a fictitious growth of second-hand 'reasons' or prescribed 'emotions'. At the same time, we must recognize that a powerful intellect tends to *starve* the expression of a sound (though subordinate) capacity for feeling, and vice versa, and we should try to give scope for the development of the 'submerged' capacity to its natural strength. A better balance may be reached in this way.

The cases in which there is a fundamental conflict are probably fewer than experience suggests at first sight. The incompatibility is often between what may be called first-hand thinking and second-hand feeling—that is, between our intellectual attitude, arrived at by honest thought, and a feeling-attitude that has been adopted ready-made under the influence of suggestion—on the authority of parents or

teachers, for example. Here lies the real danger of the traditional methods of cultivating 'sentiments'. Sentiments are a natural growth, essential to the development of the personality. But they should remain plastic, capable of modification and adaptation to experience; rigidity here is apt to cause stresses and strains, and to interfere with the free play both of intellect and of feeling. The educational implications of this are simple, but very important. The persons or institutions round which our sentiments are naturally formed should not be immune from rational attack. There should be no intellectual boos. No attempt should be made to hold lifting feeling to them by moral force—which is particularly dangerous at the stage of adolescent criticism. The attempt may succeed—at a cost difficult to estimate. It may fail, and produce an anti-social attitude which is fundamentally unnatural—for the response to society is perhaps even more deeply seated than self-assertion, just as the social group is 'prior to the individual.'

PROBABLY the most serious conflicts between thought and feeling are artificially produced—the fruits of well-meant but faulty education. Sometimes they have their origin in social requirements that are, in the strictest sense, unreasonable. A misuse of authority (in the sense of the power of command) is much to answer for. We are the guardians of the well-being and harmony of the school community, and we may often have to require conformity in *action* (though we should never do so unnecessarily). We must never command ways that weaken

self-respect or self-control, though we must act 'in default'—to take the strain of decisions for which the child is not yet equipped. (At all ages, the sphere of freedom is limited by man's capacity for *self-government*.) We should help forward by every means in our power the development of social and individual judgment. Children should find in the school environment—in the experiences of work and play—materials in which to work out their growing powers. There is another sense in which the word 'authority' may properly be used—the respect which is rightly felt for a knowledge and experience more mature than one's own. We can hardly help exercising this kind of authority over growing minds, and it is a valuable educational means. But even here, we must beware of hindering growth. We must place our wider knowledge and experience freely at the disposal of the children, and encourage them to make use of us where they cannot live at first-hand. Our influence over them will depend on how far they find us trustworthy—that is, how far, as

their discretion grows, they find that we were 'right'. We must not prolong their dependence on us artificially. Above all, there should be no attempt, in home or school, to enforce feeling-attitudes as a moral obligation: unless they are sincere, they have no moral value, and they are an obstacle to growth.

We strive to discipline feeling, fearing that if it is let free, it will be dangerous, and so we direct it into channels which we select and approve.

But we are not really capable of thinking freely while our thought is hampered by second-hand emotions.

We need to resolve the conflict which so often arises between thought and feeling, and to learn to feel as well as to think, for ourselves, and not as we were taught to feel.

Therefore we must develop our own capacity for feeling and allow the children we teach to develop theirs.

The misused authority of parents and teachers is responsible for most of the serious conflicts between thought and feeling. We must beware of handing on our own emotional reactions to existing institutions to the children we teach. Instead we must leave them free not only to think but to feel at first hand.

AGAIN, I think that we may legitimately present to them as lovable the things that we ourselves love sincerely. But among these objects of our love I hope that truth and sincerity of feeling may always be found.

Education and Freedom

Howard Evans

The concept of Freedom lies behind all our efforts at social and economic development. Linked with the idea of individual activity, it should also be the mainspring of education.

WHEN the historian of the future surveys our present age, he will be forced to maintain, unless such judgments as we are now forming about ourselves are utterly wrong, that ours was an age of discontent. Evidence of this discontent is not limited to particular spheres of thought, and its manifestations are as potent in our attitude towards education, as in our attitude towards politics, economics, and religion. This future historian will read in the preface to Shaw's *Misalliance*, 'It is a ghastly business, quite beyond words, this schooling'. But we may hope that he will not fail to see concomitant with our spirit of discontent, our efforts at progress, equally potent and covering as great a number of our activities.

In his book, *Adventures in Ideas*, Professor Whitehead says in a chapter called *The Human Soul*, 'Freedom and equality constitute an inevitable presupposition for modern political thought . . . slavery was a corresponding presupposition for the Ancients, and this is true, not only for political thought but for all those activities in which the necessity for re-organization has come to be recognized, and not least among such activities is Education'.

Freedom Implies Order

Many of us who have not yet succumbed to the Tory tradition of placing our grievances on the shelf feel that, in the majority of men and women in England to-day, there is no fullness of living, but everywhere a meagre immaturity of spirit and intellect. This is a bold assertion,

but we believe it to be one that is shared by those who are, after all, the only real critics of our existence—the poets, writers, and philosophers of our day, and that such literature as may survive the puff of the reviewer's pen will bear out our statement for future generations. That we should speak of freedom will, to some, be frightening, for there are always those people who confuse freedom with licence. The ideal realization of freedom, however, is not anarchy, but a state of existence in which the spirit of man is free to burgeon into perfect ripeness, and this implies order and institutions which may aid its growth. Schools are among these institutions, and it follows that if the meaning and limits of freedom is at present the fundamental concept lying behind our efforts at social and economic development, a similar concept must be the mainspring of our progressive work in education, for if 'the ghastly business of schooling' is not so directed as to further the development of boys and girls in terms of freedom, from what source will the men and women come who shall have by their upbringing an understanding and a practical experience of the predominant tendency of their time? In taking our stand with those whose goal is freedom, we believe that in our sphere, education, we are working for an ideal that must eventually be universally accepted—the freedom and the happiness of the human race.

Let it not be thought, however, that in sharing an ideal with politics, education is to be regarded as a preparation for mere mass

citizenship. The problem of social life, to quote Professor Whitehead again, 'is the problem of the co-ordination of activities', and in that education is a preparation for a happy social existence, it is a *preparation for activity*: that is, something done individually, and, at the same time, capable of being co-ordinated with other individual acts. In a sense, then, the problem of the *co-ordination of activities* might serve as a definition of the problem of education. It is not a problem separate from the other problems of our day; it is, of course, to be solved by specialists; but behind the work of the specialist in education or in sociology lies the fundamental concept of freedom.

Education and Activity

Before we come to define what we mean by activity it will be convenient to point out that experiments in educational method have only come to the notice of the general public since the conclusion of the Great War. Before the War, attempts at readjustment were made in isolated cases, such as the introduction of co-education at Bedales by Mr. Badley, and at St. George's, Harpenden, by the Rev. Cecil Grant, and experiments such as those of Dr. Rouse and Mr. Caldwell Cook at the Perse School and of Mr. Cecil Reddie at Abbotsholme. But the movement was not widespread, and, like all new movements, it is still greatly handicapped by its novelty. So far, all experiments have been due to individual enterprise, with the result that there has been little or no pooling of experience. Failure and success at one school have not been used to further the development of another. Societies have been formed by persons anxious to strike out on their own, but this splitting up of resources does little more than create a gap between the new and perhaps successful offshoot, and the main line of traditional growth. On the whole, though, educationalists are not anxious to work in seclusion, and in that they believe their experiments to be of value to the community, they wish the outcome of them to be such that existing institutions, which have all the advantages of buildings, money, and public recognition, may use them and extend the benefits at present available to a necessarily

limited number of schools. For where progressive work is being done under the leadership of some outstanding personality, as in the case of A. S. Neil, it is in danger of shrinking to nothing should circumstances force that leader to be absent from his work. If the progress made through private enterprise is to spread widely and deeply into the educational life of the nation, the support and co-operation must be sought of those bodies whose strength lies in tradition. Modern educationists are ready to give: the public are shy to take.

Tradition and Modern Education

The word 'modern' used in the last sentence, is probably the cause of this shyness. A system which is new, experiments which have resulted in hitherto undiscovered facts, must have a *new* vocabulary, and nothing is more frightening to a tradition loving public than a terminology with which it is unacquainted. The Montessori Method, The Dalton Plan, Psychology, such terms as these, because they are, of necessity, new, stand in the minds of the public for all that is unproven, revolutionary and unwise. This is a difficulty, but not an unsurmountable one, for, in the course of time, these words will be so common as to be cloaked in tradition. In the meantime, we would point out that when we say 'Modern Education', we do not mean something that was invented yesterday. We mean something that, in view of results obtained and ideals held, is ahead of the main body of educational thought, but which, nevertheless, has grown slowly and naturally, as a result of experiments performed by enterprising persons, out of the main stem of educational growth. Because during the course of this century, the progress has been considerable, people sceptical of its possibility or desirability are blindly led to think that this is the only movement of its kind in the history of education—a point of view which is quite untrue and which we would correct by referring to the astonishing improvements in educational method which took place under the leadership of the Jesuits in the seventeenth century. Moreover, if the difficulties and disasters arising out of the traditional methods had not caused far-seeing and intelligent people to attempt some progressive changes, these changes would not

have been made. Hence the methods termed 'Modern' are directly connected with the past in that they have come into existence through an honest desire to strengthen a national tradition which, without radical improvement, is in danger of complete collapse. Progressive educationalists do not wish to compete with existing *institutions*: they wish merely to change existing *methods*. Speaking in metaphor, they believe they have discovered a new wine which can be successfully stored in old bottles.

That traditional educational methods in England are to-day in need of fundamental change, since they carry within themselves the seeds of their own destruction, is an assertion so often made that it need neither be reiterated or explained here. Since the concepts of freedom and individual activity are the two main contributions made by thinking persons to modern educational thought, it follows that whatever is said here on these aspects of the subject, either directly or indirectly, will be applicable as a criticism of the absence of such concepts in older methods.

Play and Activity

First, then, what do we mean by activity? Let it be understood from the start that we do not mean something merely physical. The crying of a child in its pram, the crawling of a small boy on the floor, are activities, but to regard them as being merely physical manifestations of energy is to commit the gravest error. In each case the visible act is accompanied by emotion and a process of imagining which, because they are invisible, are often neglected or murderously thwarted. In this respect, child-life is always complex, and provision must be made for this complexity. To enlarge upon this point, I will take a more elaborate example. A boy of seven sets off into the garden *to play* at Red Indians. What parents and adults so often fail to realize is that this boy is doing far more than that which is usually designated as 'playing.' With his hands he builds a wigwam: with his imagination he builds a phantasy world in which he is the central figure—the hero. *He is a Red Indian in mind, body, and soul.*

When a child is thus actively employed in building both in phantasy and fact a world

adapted to his own particular wants and peopled with creatures of his imagination, he is living, and in the widest sense of the word, for there is a total response of all his faculties. His fingers are being nimbly exercised in the making of the wigwam, and to a large extent its success depends upon the balanced control he has over his body. A demand, too, is being made upon his intelligence for without thought and a reference to past experience, sticks will be too weak to bear the weight of the tent, the door too small, the seat too crazy to support his weight. And lastly and most important of all is the imaginative faculty upon which the happiness and value of the whole game depend. Imagination, spirit, soul, psyche—many words have been employed to formulate that most elusive quality of human nature which defies definition and yet is so plainly manifest in every child and every adult. Using here the word imagination, I intend that it should imply that part of the child's mind that is not concerned with the straightened processes of reasoned thought but wanders to and fro from image to image, the expression of which, in gesture or in word, gives utterance to the hidden powers of personality, liberating the ego—the bright kernel of individual work. It is a power that enables children to climb as it were on to their own shoulders, to grow, to run on ahead of their own minds seeking passionately the experiences of adolescence, and manhood, and so on towards their own particular ideal of completion. And the phantasy that a child has of himself as a Red Indian is coloured by just this quality of progress; it is virile and in the process the child is discovered quite spontaneously of becoming a man. Few adults on seeing a child thus happily playing could fail to remark that he is absorbed in his game. How many of them would have the insight to realize that the child they are so anxious to see grow up is doing this very thing by himself, and more effectively than if he were assisted by the trained nurse or teacher? To stop a child playing on these occasions is to thwart his own innate capacity for growth and more often than not it is done by the persons most desiring his development, not through motives of anger or intolerance—merely through pitiful ignorance.

When Inactive Schooling replaces Active Play

Up to the age of six a child will have been employed, we hope happily, in this creative and imaginative life. He will not of course have been always playing at Red Indians, but everything that he has done of his own free will will have been coloured, strengthened and made valuable by the use of his imagination. Sometime during his sixth or seventh year he will have to go to school and this means, as things stand to-day, that he will have to undergo a violent change in his physical, intellectual and emotional life. His freedom will be curtailed; his day cut up into hours for this and hours for that; he will be expected to sit still for long periods of time; he will be told something and expected not merely to remember it but also to understand it, he will . . . but Bernard Shaw has said all that need be said on this subject. It means of course, that as far as his natural emotional development is concerned, he will be running head up against a brick wall around which no detour can be made.

When the Child is Organizer

Now I do not wish to argue that the child might not to go to school, for however well educated he may be at home, he will have been growing in comparative isolation, the unreality of which is both retarding and destructive. Nor do I wish to argue that the child's freedom must not to some extent be limited. But I do maintain that it is possible to make changes in the educational system so that the child of six or seven who goes to school shall not immediately find his emotions and natural energy being dammed up on every side by a complex barricade of organization, time tables, and discipline arbitrarily imposed upon him without explanation or consideration. This means that going to school for the first time is not going to be a jump from a world of

activity organized by the child into a world of so called activity organized by persons who have long since forgotten how the child world was made. It means, moreover, that the guiding principle of the child world is to be the guiding principle of the school world, and it is clear that any such principle must first and foremost consider the freedom given to the child to express his individuality. I have attempted to show that in respect of his games the child is the organizer, and that from this freedom and power to organize spring those qualities of concentration which, in so far as they demand a total response from the child, assist most convincingly in its development towards completeness. And from this I argue that the directing of the child's energy towards work, no matter what kind of work it is, can only be effected successfully if the child is allowed to retain the prerogative of individual organizer. This is his birthright: take it from him and you are three-quarters of the way towards preventing any development in the child at all. The principles upon which the new education is based have their foundations in an understanding of the natural development of children. Civilization it is true is artificial, but its progress depends upon the natural resources of human nature; and by clinging blindly to a system of education which refuses outlet to all that is naturally capable of development in children, one is preventing the emergence of men and women who may, by their humanity and intellectual power, contribute to the growth of a new and freer world. All educational movements have firmly believed that in the child there lies the hope for the future. Is it, we wonder, unreasonable to believe to-day that a new energy has to be liberated and that by making activity and the education of the emotions the dual goal of our schools, one is contributing not merely to the transient happiness of children but the human race as a whole?

Education, Politics, Religion

J. H. Oldham

Dr. Oldham discusses the nature of politics and religion. We cannot exclude religion—defined as any profound conviction about the purpose and meaning of life—from the schools. Nor should we gain anything by depriving the child of all positive beliefs.

THE school in modern society is seeking to perform two quite distinct functions—the first a technical function and the second a wider function relating to the growth of persons. The technical function of schools is to communicate to each new generation in the most easily assimilable form the accumulated experience, knowledge and skills of society. But in a period of flux it is natural that the school should widen its horizon, trying to help its pupils find a footing in this perplexing world. Should the school try and give John a particular outlook or make him a particular type of man? I suggest that there is a danger at present that the school may attempt too much. To abate our claims in regard to what the school may accomplish is not to belittle its tasks. It is the rather high falutin talk about education creating a new world that I want to question. The fact is you can't create a new world by the education which it is the proper business of school to provide. The only thing that can create a new world is a new faith or a resuscitated old faith. Moreover, while the school is entirely justified within its own proper and distinctive sphere in being enormously interested in John, it is not the only social agency that is interested. John's parents presumably are interested: the State, which he may be called on to defend with his life: the economic order is interested in him as a potential producer. He is of interest to the Church also, or whatever part of society is concerned with the immortal part of him—if he has an immortal part.

Education as a Political Weapon

How far, then, may the school go beyond its technical tasks and introduce for instance, politics and religion?

Let us take politics first. We should most of us agree that politics ought to be kept out of the school in so far as they have to do with judgments as to how far particular measures will promote the general good of the community. The school must train its pupils in the exercise of intelligence and independent judgment so that when they are mature enough to take part in political life, they can make up their minds

for themselves. And further we should all probably agree that it is very definitely the function of the school to educate its pupils for life in the State. In the first place, their capacities and gifts as individuals should be developed to the full; and in the second they should be able to live with other people. In this connection it is interesting to note the list of qualities on which, in addition to proficiency in ordinary school subjects, Mr. Kurt Hahn bases his final reports. They include esprit de corps, conscientiousness, good manners, sense of justice. But all these qualities have to do with the relations of a person with other persons. They have no necessary connection with the inculcation of a particular political philosophy. Yet this is precisely what is insisted on in the widest and most diverse circles to-day. Professor Kriek, in his widely read book, *Nationalpolitische Erziehung*, insists that education, like every other interest and activity in the national socialist state, must be subordinated to politics. Signor Mussolini has introduced his recent bill for the militarization of education on the basis of a definite philosophy of the significance of the nation. The Communists regard education as one of the principal means of establishing dialectical materialism on the principles of Marxian science as the undisputed basis of society. Mr. H. G. Wells sees no means of bringing into existence his world state except as an imposed uniformity. He tells us that the world state will be ushered in by an aggressive order of religiously devoted men and women who will try out, establish and impose a new pattern of living on the race. For according to Mr. Wells there can only be one right way of looking at things.

Political Convictions and Religion

For our present purpose we may describe these doctrines, these ultimately deeply believed convictions about the means and ends of human life, as Mr. Wells does, as faiths or religions; and the question is immediately raised: What is the relation of religion to the school? The question is being forced on us at a

He urges us to remember that man's life is lived in two worlds, the rational and the ethical, and that in the latter, respect for the individuality of others and the acceptance of tension and conflicting points of view, are of primary importance.

deeper level than the old controversies which arose from a variety of sects desiring to inculcate their particular doctrinal tenets, and the working solution of a secular school which was adopted in many countries has simply evaded the real issues. For you cannot educate at all except on the basis of certain assumptions about the nature of man and the meaning of his existence, and in so far as religion is vital, you cannot keep it out. It is present in the person of the teachers and in so far as it determines their outlook. In a country which is entirely Roman Catholic in conviction, education cannot be anything but Roman Catholic. Where all the teachers are enthusiastic Nazis or Communists, the ordering of the school must inevitably be in accord with the Nazi or Communist understanding of life.

Conflicting Religions and the School

But I would also maintain that religion ought to have a place in the school. I do not agree that a child should be brought up in an indifferent and non-partisan atmosphere and fed on colourless and anaemic presentations of rival theories so that when he is mature he may make an unbiased decision. This view rests on the false assumption that religion is primarily a body of intellectual beliefs that have little to do with living. Professor Hocking seems to me to be right when he maintains that such an education produces stunted wills, incapable of greatness, because they have never been exposed to what is noble, generous and faith provoking. The first right of the child is to be offered something positive. But that brings us to the critical question: What religion are you going to introduce into the school? On what view of man are you going to base your education?

This conflict of religions, of ultimate beliefs regarding the nature of man, is one of the central facts in the life of the world. There is no escape from it. That is why educators must lay aside exalted ideas and refrain from extravagant statements about what education can do to build a new world. For the question is immediately raised, what type of world for what type of man? It will be a disaster if education becomes the servant of any kind of dogmatism. As Y.Y. pointed out in the *New Statesman* the other day, while dogmatic theology may have waned, its place has been taken by dogmatic economics, psychology and politics. And dogmatism is dangerous. We ought to be alarmed at any too great extension of the control of the State over education and in particular any attempt to impose on the community through the educational system, an ultimate view of life.

Dangers of Dogmatism

What we seem to need is a sober reflective body of opinion, a considered educational philosophy, which will resolutely oppose dogmatism and absolutism in all their forms and will at the same time avoid the opposite error of supposing that the central things of life can be excluded from education. At the root of our understanding of education lies the fact that man's life has to be lived in two quite different worlds. The first is that in which the growing, developing, expanding individual self endeavours to apprehend, appreciate, appropriate and make itself master of the world. This is the world of science, of art, of humanism, of economics and to a certain extent of politics. For though this mastery of the external world is related to the individual self as a centre, men have long discovered that the individual self can best achieve its purpose by combining with others. But these various forms of co-operation and combination to further the efforts of the self to master the rational world are entirely different from fellowship or true community. The world of the growing self is a rational world, in which we calculate, and order things and arrange matters to suit our purposes. It is, moreover, an infinite world. At no point do we reach a limit which we might not be able to transcend. What is wrong with the modern religion of progress, and what lies at the root of many of our difficulties is the assumption that this is the only world in which man has to live.

Man lives in two Worlds

But in complete contrast with this world of the expanding self is the world of ethical reality. There is only one point, as Professor Grisebach puts it, at which the infinite expansion of the self meets with a real limit. That is where it encounters another self. Here is no longer an object to be apprehended or appropriated, for another self is something you cannot appropriate. It has the same right to its separate independent existence as you have to yours. By its complete otherness it changes your whole scheme of existence. Your attitude to this other self is wholly different from your attitude to the world of objects. There you observe, criticise, weigh, value, judge. Here you have to listen, respond, submit to contradiction and by your response you are judged. Of course, you may, if you will, treat the person as an object and subordinate him to your purposes. But in so far as you succeed, you create a lonely world in which only you and your ideas exist. You destroy

fellowship and community. For community always means two or more persons who retain their otherness. It is always the joyously accepted and unrelieved tension of two contrasted points of view, each of which renounces all claim to absolutism. This ethical relationship of acknowledged otherness, of mutual contradiction, of potential conflict, and of fellowship or community resulting from and inseparable from the otherness and contradiction and tension, applies just as much to relations between groups, between nation and nation, class and class, as between individual persons. The real tasks of humanity lie in this ethical sphere and Professor Grisebach surprises one in his book *Gegenwart* by referring frequently to the world of science as an unreal world, a dream world, for brilliant and dazzling as are the achievements of the scientific world, they are child's play in comparison with the severe and exacting demands of the ethical sphere in which separate, independent and wholly different selves encounter one another.

Respecting the Otherness of Others

As far as the world state and its organization are concerned, these seem to lie in the sphere of the rational scientific world. But it seems to me a mistake to think that a world state can only come about as a result of a collective faith, the acceptance of only one way of looking at things. For you cannot crush the inexhaustible richness of life with its irre-

concilable othernesses into any single mould. And consequently you have what is perhaps the central and greatest problem that confronts us—the problem of reconciling the growing and inescapable necessity for closer and ever widening organization in the sphere of civilization with the freedom and respect for individuality and community that is realized only in the acknowledged otherness, the endurance of contradiction and the tension of difference. Educators must bear continually in mind that the children they educate have to live in two different worlds. In educating them for the scientific world, the school has a necessary and important task to fulfil. But in education for the more important ethical world, it can consciously and directly do comparatively little. For growth in the understanding of that world can come, not through instruction and precept, but only through encounter. We can only learn the things that matter most through intercourse with persons. Only life itself can teach these lessons. All that teachers can do is to live in continual awareness of the world of ethical reality, to remind their pupils of its existence and to strive themselves to live as fully and intensely as possible in this world in which we listen and respond, and accept responsibility and unfailingly respect the individuality and *otherness* of others.*

*This article is from an address given to the N.E.F., and E.A.N.S. on December 1st.

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AUTHORITY AND FREEDOM

A series of interviews with eminent men and women who give their views on various aspects of the problem.

Eleanor Rathbone, M.P.

discusses some aspects of democracy and freedom, and the education of citizens who can respect authority without renouncing freedom.

FREEDOM' for the multitude can only be achieved through democracy, and to say that democracy has failed has become one of the commonest and stupidest of clichés. In fact, democracy has failed only in countries where its growth was too recent and too rapid to withstand storms. In the British Dominions, the U.S.A., the Scandinavian countries, France and the Netherlands, democracy has produced higher standards of life, more opportunities for individual self-development and more respect for the welfare of the humblest, even of animals, than prevails in any other parts of the world.

EDUCATION FOR CITIZENSHIP

Even in our country, where by general admission it has reached fullest development, the self-governing institutions under which alone freedom is possible still work imperfectly, that is partly because the machinery is still imperfect, but chiefly because individual citizens are insufficiently educated for citizenship. It is true that home and school life inculcate many of the community virtues which the citizen needs. The maxim put up in some lavatories: 'Leave this place as you would desire to find it', is a maxim which if universalized and acted on would produce admirable citizens. But to leave the child to make for himself the necessary applications of the qualities he has been taught to cultivate in his home and school relations to his wider life as a citizen is not enough. He must be trained not only for earning

his living and enjoying his leisure, but definitely for the widest and gravest of his future responsibilities—those of a citizen in a great country and a greater commonwealth of nations.

FREEDOM AND AUTHORITY

This would involve some changes in school and college curricula; possibly also sometimes in the equipment of the teachers. As to curriculum, the older scholars at least should learn more than they do in most—I do not say all—schools of the structure and history of self-government in their own country and of its responsibilities abroad. They should learn that their future choice of a political party, their casting of a vote at an election, will be matters to be no more 'lightly and unadvisedly' undertaken than matrimony, or the choice of a career, a house, or a school for their children. They should learn that every citizen, whatever his or her bread-and-butter occupation, ought to be a 'social worker' in the sense that he gives part of his leisure to work which helps him to understand the conditions under which those live who are poorer than himself and part of his means to efforts to assist them. Above all, the future citizen should be taught to abhor blinkers, leading-reins, and clichés—to master facts from personal observation and from the books of experts; draw his own conclusions, and express them in words which really fit his thoughts. Citizens so educated will know when to respect 'authority', but never at the cost of renouncing 'freedom.'

John Macmurray

Professor of Philosophy at University College, London, discusses Freedom and Authority in relation to power.

'AUTHORITY and freedom', said Professor Macmurray, 'can only be seen in their true perspective in relation to a third factor, power. In any community there is a definite amount of power available, and any sort of social organization involves the concentration of power at certain points in order to get specific things done.'

'Every community is faced by two questions: what does it want done? and has it the power to do it? For only what is possible can be done, and this, if a truism, is often unremembered in considering the affairs of a community.'

A society that wants things done that are impossible forfeits its freedom, and, however heroic the spirit in which freedom is foregone, it is bound to be frustrated. A society that wants things done in a way that is impossible, whether they get done in the end or not, feels itself unfree. Only a society that wants the possible and has power enough to carry through its wants can be essentially free.'

POWER AND PARLIAMENTS

Professor Macmurray thinks that two-party government need not cause dissipation of the community's power. It provides an admirable means of getting things done, if there is an underlying basis of agreement between the two parties. This basis of agreement is what makes political compromise possible, but it is not itself political at all. It is due to the background—cultural, religious or moral—which is, or should be, common to both parties.

Parliamentary government can only fail to work where this common ground is so narrowed that each party is striving for opposite cultural ends. If such a thing came to pass, compromise would cease to be possible and would indeed become immoral. But such a situation could not arise in the body politic so long as both parties steadily put justice before self-interest.

Professor Macmurray pointed out that we are witnessing in certain European countries to-day vast co-operative efforts to do what is impossible. We see idealists dreaming that if they can only want unanimously enough they can get what they want. The fact is, they can get what they want if what they want is possible.

INCREASING AUTHORITY

'In debating about authority and freedom, I presume that we are really concerned about the way in which any society can embody in its corporate life the ideals which are acceptable to thinking men. An increase of authority seems to be inevitable.

Citizens are insisting that the State should take on activities which have never hitherto been considered to be functions of the State, though when the State most unwillingly accedes to their demands, they then accuse it of unpardonable encroachment upon the liberties of the individual. This process of both seeking authority and resenting it may be seen clearly in international as well as in national politics.

'Can we see to it that this apparently inevitable increase of authority gives rise to an increase of freedom? For authority is not power, it is rightful power, and all authority becomes tyranny the moment its aim ceases to be the creation of more and better freedom.'

Professor Macmurray quoted John Stuart Mill : Other things being equal, a benevolent tyranny is worse than a malevolent one. 'This is true, not only for the adult, but for the child also; because tyranny *must* be fought, and whereas malevolent tyranny can be fought with a full heart, benevolence ties one with a sneaking feeling of ingratitude.'

RESPECTING THE FREEDOM OF OTHERS

'All social progress must be based, not on pity for the neediness of others, but on respect for the freedom of others. This is a useful touch-stone in assessing the sincerity of political motive. Freedom is not a vague idea, whose presence or absence can only be realized intuitively. Freedom means something quite concrete: opportunity to do the things one thinks worth doing. Without assured and sufficient means of livelihood, the unemployed of this country are not free, and by failing to find means of freedom for them, we are acquiescing in their lack of freedom.'

'Any community is free in proportion to (i) the amount of power it possesses to get things done, and (ii) the way this power is distributed among its members. Growth in freedom only comes about because individuals, groups and societies have fought steadily to give freedom *to other people*.

This process must continue and the two most obvious spheres which concern us to-day are our own unemployed and India. To turn our backs on these because of difficulties is to break the fundamental principles of justice and so to undermine the foundations of society.'

Finally, Professor Macmurray asserted that, so soon as a measure of liberation becomes possible, it becomes an obligation. 'Not so long ago, a man could be a Christian gentleman and a slave-owner. His conscience was at rest because slavery was an inevitable factor in the social fabric. But once the emancipation of the slaves became possible, it became also obligatory.'

'Similarly modern methods of production are diminishing the demands on human labours and endurance. It is becoming possible for men to toil less and reap more. It has therefore become obligatory upon us to see that both labour and its products are so distributed as to leave men freer than they have ever been.'

Dick Sheppard

once Vicar of St. Martin's, now Canon, gives his views on Authority in Religious Training.

WHEN I told Dick Sheppard that one of the main arguments of this issue of the NEW ERA was against indoctrinating the child, and asked him whether he would oppose the argument in the case of religious training, he said, most emphatically, 'No.'

AVOID DOGMATIC ASSERTION

He considers that children should be allowed to grow up with free and open minds, so that they may choose for themselves what form of worship fits their needs. But he does not consider that children should be allowed to grow up without any religious exercise, because education should develop, by practice, the muscles of both body, mind and spirit. We do not ignore the two former because we know that, unexercised, they cannot attain their full powers. We dare not ignore the last without risking disaster for the child's later life.

'Conscience is not the Voice of God, but a cultured conscience can be the voice of God, and conscience needs training and guiding so that it may carry the child, not in fear and trembling, but with courage and integrity, through all situations.

'The religious training of the child can, of course, never be based on threats, neither can it be based on dogmatic assertion. I would not say to a child "This is true," but "I have found this true". And I would say to the enquiring adolescent, "A great many people think as Bertrand Russell thinks about the best way to live this life. Find out what they think but don't leave out of account a quite other way of explaining life. Don't ignore the spiritual world which I find so real and helpful. You may find a middle way which for you will be best—but don't leave out my world."

COUNSEL BASED ON EXPERIENCE

Religious training should be a matter of counsel, and the counsel should be based on experience, with examples from real life—i.e., from the lives of those who have found most help from the example of Christ.

'The Victorian Sunday has little to recommend it, yet I think it was better for children than the sort of Sunday which has tended to take its place, a motor ride to Brighton and a too-rich lunch at some hotel. Perhaps the ideal Sunday for a child would be spent in shorts in the woods, but I would include the singing of hymns there and thoughts about God. For I do not think that the child unguided, can attain in one short life the moral and spiritual heights that men have reached through a simply but strongly

held faith. And I think that to launch a child on life with no background of such faith is to risk involving him in a terrible mess.'

Winifred Holtby

who is well known as a speaker and journalist and as the author of *Mandoa, Mandoa*, etc., speaks with authority for she has also taught in many types of schools.

FREEDOM

'COMPLETE freedom,' said Miss Holtby, 'cannot be given to any child. It involves too much responsibility and too much worry for the child. Decisions about the day's routine and the lessons to be learned ought not to be left to children. Security is one of the things that they need the most, and an ordered day with regular hours helps to give them a feeling of stability.

'Besides', she added, 'a childhood of complete freedom equips you so inadequately for life, in which none of us can ever be free. Adaptability is essential in adult life: every citizen, every normal creature, recognizes that his or her life is part of the general jigsaw: to insist unyielding on one's own individual likes and dislikes dislocates the pattern of adjacent lives. I am often grateful for my own disciplined upbringing, and am glad that I learnt to do the thing I did not always want to do and to fit in with other people's ways, for that is the sort of thing you can only learn when you are young.

PROBLEMS OF PROPAGANDA.

'Freedom to make up one's mind and to hold one's own opinions, well, that's another matter. Every child, or grown-up, should be free to decide for himself in religious, political or social questions. But it is easy to say, do not indoctrinate the child, and very difficult to put the principle into practice. Many schools insist so rigorously that there shall be no propaganda of any kind that the child never hears any decided opinion on any subject. Yet real freedom of thought is only possible when you have heard all the sides of the question. There are some subjects which cannot be taught objectively, like history, literature, geography or social science. The teacher's attitude is bound to colour her rendering of these; but that does not matter provided the children hear other points of view as well. It is only through discussion and argument that one makes up one's mind about anything; and far from saying that there must be no propaganda, I would say have as much propaganda as possible, provided it is propaganda both for and against any one particular school of thought. Freedom to think as you like, without any opportunity for hearing the fiery beliefs of other people, is not much of a gift.

DISCIPLINE

'There is discipline in every order of life,' said Miss Holtby, 'and we can't escape it. Of course, self-discipline is worth far more than mere blind obedience, but it is a thing we learn gradually through ordinary discipline wisely administered. It is wrong and stupid to demand unquestioning obedience, and good discipline must depend largely on reasonable explanations of the orders we give. Children are extremely logical, and if they understand why they must or must not do a certain thing they generally are obedient. But sometimes they will break even the most reasonable laws, and then I think they must be punished. After all, punishment is inevitable in adult life, and though punishment should never be terrifying, and the reason for it should always be understood, it has a definite part to play in education.'

'All education should be a preparation for adult life; that is why I think it is a mistake to set the child too free. It is tempting to turn schools into children's paradises, but they are too unlike adult life to help the child. We are sometimes inclined to think too much of the child *qua* child, and not enough of the child as a future citizen of a society in which none of us can be completely free.'

Vernon Gibbard, J.P.,

is a member of the Surrey Education Committee and Chairman of the Panel of Magistrates of Juveniles Courts, and Chairman of Enfield Juvenile Court.

AUTHORITY, it is said, is becoming more and more authoritative, and Freedom, it is alleged, is in jeopardy. But in my many years' experience as an educationalist and in fifteen years of work in a Juvenile Court, I have seen considerable changes in regard to both.

FREEDOM AND DISCIPLINE

'So far as schools are concerned—especially elementary and secondary schools—the change, it seems to me, has been in the direction of more freedom for the pupils and less assertion of authority by the teacher. I have seen the transition from a period of strict discipline, including a considerable amount of corporal punishment, to a relaxation of authority, and the gradual elimination of corporal punishment. The pendulum has indeed swung so far in the direction of so-called 'free discipline' that I think I see signs of a reaction against both these extremes. Certainly, in present-day schools, happier relations between teachers and taught are found, and discipline is founded on respect for the teacher, who depends more on persuasion and rational penalties than on severe punishments. But when free discipline has gone too

far, as sometimes happens, the undisciplined freedom has almost degenerated into licence. It is, I think, beginning to be realized that freedom must be limited by authority in the interests not only of the school community but also of the individual pupil.

FREEDOM AND AUTHORITY IN THE HOME

'At the same time, there is no doubt that in the home, among young people generally, authority is resented and the parents are reluctant to enforce it. This has been made evident in connection with my work at the Children's Court. Since the passing of the new Children's Act last year, it has been possible to get to know the conditions under which young people are living; parents quite frequently bring their children to Court as being beyond parental control to be dealt with under the Act. Moreover, in the case of juvenile delinquents, it is often surprising to find how little concern parents have with their children's use of leisure, and how little control they have over their movements. On the other hand there is certainly a menacing tendency on the part of the young adolescents to assert and exercise their freedom, often in anti-social ways. In the Court over which I preside, I have analysed the cases arising during the first year's operation of the new Act. By far the majority of the offences consisted of petty acts of larceny, breaking into shops, stores and automatic machines. Of 93 offences dealt with, no less than 62 were committed by young people between the ages of eleven and fourteen—that is, children of school age or early leavers. Evidence shows that there are gangs of boys under a leader who exercises considerable authority and sometimes compels members to perpetrate some criminal act against their will. In almost every case parents give these boys a good character, but it is probable that they are quite unaware of the nefarious pursuits in which they are engaged. Five boys, of whom three were fourteen and two twelve, were recently charged with burglarious housebreaking. The police officer said that separately, better boys could not be wished for, but as a gang they were dangerous and he would not hesitate to describe them as professional criminals.

DANGERS OF UNOCCUPIED LEISURE

'It seems to me that contributory causes of the trouble can be found in the deplorable housing conditions, the drab environment, in which these children live, and in their ignorance of how to occupy their leisure, coupled with the spirit of adventure natural to adolescents. Education is concerning itself more and more with the wise use of leisure and here it seems to me the schools can and do help. Greater facilities for the use of leisure, such as the boy scout and girl guide organizations, boys' clubs and so on would meet the need. In many schools, co-operation between home and school by means of parents' councils is doing much.

USING FREEDOM WISELY

'This greater freedom, which is in part the spirit of

time, has come to stay. The young people are determined to have it. When, however, it is exercised to the detriment of the community or to the deprivation of others' freedom, authority must step in. But the task for authority is not merely one of punitive restraint, but of wise guidance for the enjoyment of freedom and the provision of opportunities for its necessary and natural expression.'

Gordon Selfridge

discusses the kind of education which prepares a man best for a Commercial Career.

'In commerce', said Mr. Selfridge, 'a Public School education cuts no ice. It leaves a man very much as it finds him. My son has had a good Public School education, but it taught him nothing about business.'

'The ordinary school training does not satisfy me as a preparation for a business career; the only satisfactory training would be one in practical business methods, and in this country the Public Schools know nothing of them at all. They are not interested in them.'

SCHOOLS AND COMMERCE

'Schools are all right for producing teachers and as a preparation for the professions. To-day, business offers as fine opportunities as any profession and schools ought to consider that, but they are right in being unwilling to turn out specialists at the expense of their general education. Their business is to turn out people who are able to think for themselves; who have a certain elementary knowledge of a number of subjects, and who have been taught, in learning those subjects, to use their minds. Learning how to learn is the important thing.'

DISCIPLINE

'As to the question of discipline in schools, if boys are told to run away and do just what interests them, they won't amount to much later on. Getting them interested in their work is the result of the personal influence of the skilful teacher, and as boys find when they grow up that they have to do a lot of work that is far from interesting, it will not hurt them to learn to do things that they don't like while young. Later life is too full of Belisha Beacons and trade unions to let them get away with the idea, as youngsters, that they can do as they think fit. They will not learn much self-discipline that way. Discipline is essential for all people. And when it comes to independence of thought and personality, there is no reason why sensible rules and discipline imposed on boys should make them any less able to think for themselves than they would do without restrictions. On the contrary, they will work things out for themselves much better if there is order in their lives. As for explaining to a boy why he ought or ought

not to do so and so, that must be backed up by commands if it is to have much effect in a school. A mere explanation of what is wrong with an act does not stop the normal young boy from committing it. It may stop a very conscientious boy from committing it, but schools are not composed only of very conscientious boys.

'Discipline teaches something that is perhaps more important in commerce than in any other profession—adaptability. If schools teach older boys how to use authority, well and good. If they teach them how to accept it when young, even better.

'We all have to take orders to begin with.'

Katie Daniell

Headmistress of an elementary infants' school, gives her views.

THE popular idea that 'Freedom' means 'going against law and order' dies hard. But in reality freedom for the individual means only that he is obeying a different set of laws from those which *we* would have imposed upon him.

A free person recognizes existing laws and the necessities of a situation, but, being free, makes a conscious direction of effort and exerts will-power over matter in order to alter 'things as they are.'

In schools there is very little real freedom we can give a child under present conditions. The cramped accommodation, poor buildings and overshadowing examinations are in themselves curtailers of liberty. But if in their given conditions, one can say to a child, 'You may do this OR that OR the other, you may use your time between these occupations', then every time he makes a choice or decision, his 'self' must grow.

People say that we, as adults, know better what is good for the child. I would think rather, that we only know what is best for the child from our point of view, and our point of view cannot take into consideration the individual demands of every child we meet. Therefore, as educators, we must give this opportunity for choice and freedom of thought and action, so that each child may be himself. The results are not alarming. The worst perhaps, from an adult point of view, being a certain arrogance of bearing when we make unreasonable demands, an everlasting desire to talk and express an opinion, comment on and criticize, and an inability to sit still and do nothing and be seen and not heard.

But the 'Free Child' is actuated by his natural desires, which are to experiment, to do, to ask questions, to have companionship and approbation, and to possess his own things. And we, with our further knowledge, can still guide him through his love of praise, through his desire for knowledge and for power. By so arranging the environment, we can give him freedom within it, that he too may ultimately learn that he is limited only by his own incompetence, and that to be free is to create and to leave things better than one found them.

AUTHORITY AND FREEDOM

In order to secure the views of Principals of several types of school, a short questionnaire was sent to three head-

masters. Their views are given below and tabulated so that they can be more easily compared.

THE QUESTIONS

MR. LYON

OF RUGBY

1

(a) How far do you think that the free development of the individual clashes with the interests of the State and the community?

(b) Do you think that a desire for freedom can be combined with a sense of responsibility?

1. IN a community each individual should have freedom up to the point beyond which his freedom would encroach on the freedom of others. In encouraging free development these limits to proper freedom should always be remembered.

The desire for freedom is innate; it must at first be controlled from without. This discipline should gradually give way to the sense of responsibility which recognizes that the individual has duties as well as rights.

2

Do you believe that a free society based on the willing co-operation of all its members is possible, or do you think that a strong central authority such as we see in Russia, Germany and Italy, will always be necessary?

2. A free society based on willing co-operation is not only possible, but the only form of government which is ultimately justifiable.

3

(a) If you believe that education can help to prepare the next generation for living in a juster and freer form of society do you think that in the schools the child should be left to develop in freedom, or do you think that good behaviour should be enforced by authority?

3. To leave the child to develop unchecked is to rob him of his right to learn from our experience as well as his own, and is condemning him to a difficult period of readjustment later on. However 'free and just' the society which he has to enter, he must be ready to respect the rights of others and to suppress some of his own desires. To put as an alternative to free development the 'enforcing' of good behaviour is to suggest that force is an essential part of this necessary discipline; but in the great majority of cases suggestion and example are sufficient.

Rules are necessary, but the fewer the better. They are desirable because they are necessary.

(b) Do you think that rules are necessary and desirable?

'Self-government' often assumes proportions which waste the child's time or bother his head with problems he cannot as yet tackle. Authority is very seldom resented, and it at least leaves children free to get on with their job of learning.

(c) That self-government is possible and wise?

In the same way, compulsion both in lessons and (to a less extent) in games, is regarded with favour by children themselves. They should not be perpetually having to decide whether and when to work and play. And a good deal of both is excellent both for mind and body.

(d) How much compulsion as regards games and lessons do you think necessary?

IN THE SCHOOL

MR. J. H. BADLEY OF BEDALES

1. THE State is best served by members who have learnt to think for themselves, and who, through experience of co-operation have come to recognize the need of that discipline that all co-operation requires.

There can be no real responsibility without some freedom: the desire for freedom is therefore one of the factors in the development of a sense of responsibility.

2. A free society is the ideal at which to aim. Its attainment is possible in different degrees, dependent upon the stage of development of the majority of its members. When these—whether, as in a school, through their age or, as in a backward country, owing to social and economic conditions—are insufficiently developed to form a free community, a central authority is necessary; but one of its main objects must be to develop the sense of responsibility and habit of co-operation throughout the community, and so allow of a continually increasing freedom.

3. In the school, there should be as much freedom as is *possible*, and as much authority as is *necessary*.

Certainly some rules are needed; in matters, for instance, affecting the health and well-being of the community, and often also where the convenience of the majority is concerned.

Certainly too there should be such self-government as the stage of development allows—less, that is, for the younger, and an increasing amount for the older; but always some at every stage in order to give a training in self-discipline.

The amount of compulsion as regards work will differ at different stages. In the Junior School little compulsion is required if abundant opportunity is given for self-expression in all kinds of active interests. In the Middle School, it is good for all to have to go through a regular routine both in games and lessons, in order to discover their real aptitudes and to lay a sufficiently broad foundation for later specialized development. In the Upper School again more choice should be possible, and less compulsion necessary, in proportion as the desire to make full use of their powers grows and the reasons for following up activities of many kinds are recognized.

MR. A. S. NEILL OF SUMMERHILL

1. WHAT is the State anyway? To-day it is a capitalist State, competitive, profit-making, depending on the want of the workers. Of the two strong primary instincts, possession and creation, capitalism emphasizes the former and kills the latter. Hence there is no hope of creative love as opposed to possessive love. Only under some form of Socialism have freedom and love and education a chance. The free development of the individual will not clash with the interests of the State if the latter is just and humane and loving. And of course a desire for freedom can be combined with responsibility. To be free is to be responsible, but to be bound is to let someone else be responsible for your actions and behaviour.

2. Do I believe that a strong central government like in Russia, Germany and Italy is always necessary? But why lump the three together? Fascism is capitalism in its latest form: it seeks to make the workers subserve the interests of the folk who have possession. Russia's central government is something different. It works for the worker: it seeks to build up a new civilization of unexploited people. In outer form it certainly resembles Hitlerism, for I am no more free to preach Fascism in Moscow than I am to sing the Red Flag in Berlin. The point is that while Fascism will always need a strong central government to keep down the workers, Communism in, say, a hundred years, when it is not in fear of attack from an enemy system, should easily become decentralized, and the main ruling will be done by the local authorities in towns and villages.

3. To ask if good behaviour should be enforced in schools by authority is a question that Queen Anne or Queen Victoria might have asked.

Yes, rules are necessary and desirable, but they must be made by those who are to live under them. And I need not say that self-government is possible and wise, for what I say doesn't matter much, but what I do does, and for thirteen years I have proved that it is possible and wise.

How much compulsion regarding games and lessons do I think necessary? Oh, none, none. How

AUTHORITY AND FREEDOM

THE QUESTIONS

MR. LYON

(e) Would you insist on instant obedience to orders given arbitrarily?

Orders should only be given arbitrarily when there is no time to give a reason for them. In such cases they should be obeyed at once; reasons and questions can be left till later.

4

(a) What part must authority play in the schools? How much intervention should there be on the part of teachers to prevent disorder and to insist on knowledge being absorbed?

(b) Should they stand aside and let the children flounder through their troubles alone?

4. Authority is needed to secure order, fair play and settled policy.

The teacher should not hesitate to intervene if the unruliness of a few is interfering with the best interests of the remainder. And he certainly ought to try and make lazy boys work. But it is impossible to answer the question in the abstract. There is a point up to which a child should have to face its own troubles and difficulties; half the art of being a school-master consists in knowing when to intervene.

5

How far does the constant exercise of authority tend to save children from the consequences of their actions and so let them meet adult life unaware of the repercussions which will result from their behaviour? How far does freedom, and the absence of rules and punishments tend to do the same thing?

5. The suggested results of the exercise of authority imply a very poor opinion of the way in which that authority is exercised. The effects of a boy's actions in a boy-community are often very different from the effects similar actions would have in later life. The right use of authority is to try and inculcate principles of behaviour, and by making clear to boys what the results of certain actions would be later on to teach them to avoid them. But such a question can only be answered by considering specific cases.

To some extent the good sense of a child-community tends to repress unsocial behaviour. But children often act irrationally, and are often powerless against a strong personality or a small 'gang' of miscreants. To my mind the antithesis between 'authority' and 'freedom' is misleading; authority, wisely used, allows as much freedom as is consistent with the social life.

6

How would you define discipline?

6. Discipline is a means to an end, the end being the good of the community and of each member of it. In early childhood discipline has to be imposed from without; but as reason develops the child normally learns self-discipline, which is the only discipline which has moral value.

IN THE SCHOOL—(Continued)

MR. BADLEY

Instant obedience may be necessary, as, for instance, in prevention of panic, or in a case of real danger to an individual or group, or where the welfare of the community is seriously threatened. The reason for requiring instant obedience in such cases should have been made plain beforehand, as well as for the need of rules of any kind; and where an instance of such need has occurred it should be utilized for this purpose.

4. Authority in some form is needed in order to ensure that conditions suitable for all members of the community are maintained. For this purpose teachers must themselves at times intervene, unless they have been able to establish some means by which those for whom they are responsible can deal satisfactorily with the matter for themselves.

Teachers can only stand aside in matters in which experience can be learnt without too great a price having been paid for it. Without such learning by experience children remain too dependent on others; but in many things the lesson would not be learnt until too long afterwards and at too great a cost.

5. Both authority and freedom, carried to extremes, are equally bad. The one either makes children too dependent, relying only on external authority and so lacking in initiative and in self-control, or else makes them into rebels. The other tends to make them self-willed, unused to subordinating their own wishes to the needs of the majority, and so less able to co-operate with others and to fit into the framework of society.

6. Discipline is (a) the external pressure needed to curb the expression of self-regarding impulses, and (b) the external support needed to allow of the growth of the higher impulses as long as these are weaker than the others. The first is, in the long run, exerted both by the laws of nature and by society, but in ways that are often too slow, and often too harsh and wasteful in their action. Instead, therefore, of trusting to the natural course of events to supply the needed corrective, this must in most cases be reinforced or replaced by some more direct authority, so long as this is not exerted, for the sake of immediate results, in such a way as to lessen will-power, initiative and individual responsibility.

The second purpose of discipline is to help the growth of character by giving support, as to a young plant before it can stand alone. Without some such external support and direction our best powers might never be discovered or developed. But here again it must be recognized that discipline is only of value so far as it furthers this end, as a scaffolding is only a hindrance when it has served its purpose.

MR. NEILL

would the *New Era* staff like me to compel them into playing tiddly-winks once daily at 10 a.m.? Same idea. School subjects are about as valuable as tiddly-winks, and just about as dull.

Would I insist on instant obedience to orders given arbitrarily? Yes . . . if I gave them. I'd like to order a few politicians I know of to go and lose themselves . . . instantly and finally. But we cannot talk of obedience in schools unless the teacher is willing to obey instantly the order of the child who gives a legitimate command. I was chucked out of a birthday party the other night because the four-year old birthdayite hadn't invited me. I obeyed instantly.

4. How much part should authority play in the school? Should the teacher let the children flounder through their troubles alone? It depends on what the troubles are. If a child of three is trying to mount a chair and finds trouble in the job, I do not step in; but if any child is unhappy, I try to help; if any child is ill I help; if he asks me to help him mend his bike, I help, for he never asks until he is beaten. But under self-government I never step in and help.

Again, if there was no government member around, and I saw a chap of 15 bully a kid of 10, I guess I'd step in and stop him; just as I would try to stop a runaway horse or take a revolver from a bandit . . . but in the latter case I'd most probably run away.

5. Under self-government, children learn to be citizens, to be charitable, to be just, to be sufficient: for under self-government there is the elimination of the worst fear of all, the fear of authority and moral censure.

6. Discipline is the imposition by a self-hater of rules that he regrets not having lived up to; the imposition on a poor young lover of life who is thus taught to hate authority and life and self. It is invariably stupid and arrogant and inhibiting. It is possessive and not creative. It hasn't a possible leg to stand on.

I grant that the discipline of a football team is necessary (my hockey team is excellent in team discipline); that in an orchestra discipline, or in a ship, a fire brigade, a regiment. These branches have a good idea of why discipline is necessary; in most of them there is a Communal object. But what is the Communal object in making lads and lasses line up in a playground? To prepare for life? What sort of life? Ah! The queue for the Dole perhaps! And why should discipline make kids say: 'Please, mam, may I leave the room'? In later life you walk out to the lavatory or the pub without any by-ye-leave. School discipline can be believed in only by formal, feeble failures, who ought to be prohibited from going within ten miles of a school.

Fellowship Notes

British Isles

England. Every Friday at 5 p.m. tea is served at 29 Tavistock Square, London, W.C.1, for members and inquirers and at 5.30 an informal talk is given. On January 11th Miss Mabel Carnell will give a talk on *Some Modern Methods of Music Teaching—A Criticism*; on January 18th Dr. Oswald Schwarz, Assistant Professor at the University of Vienna, will speak on *Sex Education*, and on January 25th Mrs. R. D. Eccott will describe *some Experiments with Professor Cizek's Method in a Voluntary Art Class*.

An 'At Home' was held on December 1st at the Royal Academy of Music, London, by the English Section in conjunction with the *N.E.F.'s English Association of New Schools*, at which 350 people were present. Lord Allen of Hurtwood, Dr. J. H. Oldham, Mrs. Amabel Williams-Ellis and Professor John Macmurray contributed to a symposium on the problem of Education for a World Order.

On December 1st the first meeting of the English Committee of the St. Andrew's Conference took place at Headquarters. The theme of the Conference is *Education for Leisure: the problem of how to create a democratic culture*. The Committee consists of Messrs. Valentine Bell, E. B. Castle, F. A. Cavenagh, Evan Davis, George H. Green, Beresford Ingram, A. J. Lynch, A. K. Ottaway, Guy Pocock, W. T. Rawson, R. H. Tawney, Miss Isabel King, Miss Soper, Miss Wise, and representatives of two of the secondary schools Associations, the *Assistant Masters* and *Assistant Mistresses*, the *British Institute of Adult Education*, the *Home and School Council*, the *League of Nations Union*, the *National Union of Teachers*, and the *Nursery Schools Association*. Four sub-committees were set up to prepare pre-conference memoranda concerning the problem of Education for Leisure, on which a report is to be made to the Carnegie United Kingdom Trust after the conference is over.

Mrs. E. Norman, who has been working as Field Organizer for the English Section since October, has formed a Branch of the *Fellowship* at Cambridge, with a strong local committee representing all sides of the educational life of the town and university. She hopes to form branches in Sheffield and Chesterfield in the near future, and perhaps also in Leeds. Any member believing there is room for a branch of the *N.E.F.* in his or her district is asked to write to Mrs. Norman at 29 Tavistock Square, London, W.C.1.

Northern Ireland. Mr. J. F. Hunter, A.R.C.A., lectured for the Fellowship recently at Queen's University, Belfast, on *Vogues*, and dealt with the comparative appeals of modern and ancient art, giving it as his opinion that the living artist should make the greatest appeal to us.

Scotland. The Scottish Section is actively preparing for the Regional British Conference which is to be held next August (13th to 23rd) in St. Andrew's University. The Conference Committee, consisting of Dr. Boyd, Messrs. A. S. Fraser, Gregor Macgregor, Neil Snodgrass, and Miss Pirie, met the Educational Institute of Scotland which represents all Scottish teachers, in May last and secured their moral and financial support. It has since met the Scottish Directors of Education and been promised their whole-hearted co-operation. Five hundred delegates are expected, and a carefully selected exhibition of art and craft work from schools and unemployment centres is being arranged with the help of the Carnegie United Kingdom Trust. Dr. A. D. Lindsay, Master of Balliol College, Oxford, has consented to act as president of the Conference and deliver the opening address.

At the beginning of 1934 the Edinburgh Branch, feeling that large public gatherings did not promote the kind of personal contacts which are essential to the fruitful development of the *Fellowship's* work, arranged a series of 'Tea-time Talks' dealing with such subjects as Projects and Group Work, Moray House School experiments, Films, Broadcasting, the Play-room in a Psychological Clinic, the Odenwaldschule (by Dr. Wölcken). These talks have been a great success.

The comprehensive nature of the activities of the *N.E.F.* groups in Scotland is shown by reports from other groups. The Glasgow branch has combined with the *Child Guidance* and *Parent-Teacher Association* in a series of weekly talks at the University. The St. Andrew's group has been largely concerned this year with the formation of a Parent-Teacher Association, while *N.E.F.* members combined in organizing a meeting at Falkirk to promote a nursery school in the town. A wide field has been covered by the talks given to the flourishing Dunfermline Branch, where such subjects as Art, Music, Playing Fields, the Parents' Point of View, and School Broadcasting have all been dealt with.

The yearly meeting of the Council was held in Kirkcaldy on the morning of November 17th, at which Professor McClelland, Director of Education, Dundee Training College, was elected president for the coming year with Mr. Snodgrass as honorary vice-president. Afterwards the annual Conference of the Section, held in the Kirkcaldy High School, discussed the question of Art and Design in the School, addresses being given by Mr. Robert Morris and Mr. David Rodd, of Buckhaven, and Mr. George Bain, of Kirkcaldy. Over 300 people attended the meeting, which augured well for the success of the St. Andrew's

Conference next year. Readers will look forward to the July number of *The New Era*, which is being arranged by Dr. Boyd and will deal with Educational Experiments in Scotland.

India

Last month the name of the N.E.F. Secretary in Tumkur was given incorrectly. It is Mr. C. Subba Rau, Government High School, Tumkur, Mysore.

Other Points of Interest

The North Western Child Guidance Clinic is now working in temporary premises at 32 Lichfield Road, N.W.2. It is already very busy, but appointments for consultations can be made without delay by telephoning to the Secretary, Gladstone 3727.

A big meeting is being held at the Hampstead

Garden Suburb Institute on 14th January (Thursday), at 8.30 p.m., under the auspices of the united churches, to make known the work of the Clinic. Dr. William Moodie, Medical Director of the London Child Guidance Clinic, and Gerald Barry, will speak on "Psychology and the Problems of Parenthood". All who are interested in mental health are cordially invited.

As a result of the new decrees this year certain fundamental changes have taken place in Soviet education. These include new methods in history and geography teaching, increased educational research, lessening of propaganda and new departures in sex education. Mrs. Beatrice King, who is well known to N.E.F. members as an expert on Russian education, will be talking on these changes at a meeting arranged by the Society for Cultural Relations, to take place at the Conway Hall, Red Lion Square, London, W.C.2, on January 21st, at 8.15 p.m. Dr. C. W. Kimmins will take the chair.

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The Association was formed for the purpose of representing the interests of those who have children to educate, and its members include, not only parents, but schoolmasters and others who have the efficiency of education at heart.

It especially concerns itself with the Public, Private and Preparatory Schools.

To further the aims of the Association, Conferences are arranged and Meetings are held, open to all members, at which parents, schoolmasters and other educationalists discuss their varied problems and suggest means of solving them.

Full particulars can be obtained on application to the Secretary.

Book Reviews

'A Life of One's Own'. Joanna Field. (Chatto & Windus. 7s. 6d.)

Here is a book of quite exceptional interest to the physician, to the teacher, and to all who would know more of the curious 'underlife' which determines our destinies, enforces our actions and leads us, as we say, to happiness or unhappiness in our daily life. As the record of an experiment in self-knowledge alone it is of remarkable interest. But it has also far wider implications which may or may not occur to the reader as he ploughs his happy way through this fertile field.

It should be understood that this is not a text book on psycho-analysis though it has correspondences with this science—or should we say this art? The difference is rather like that of exploring a strange country single-handed, even rather surreptitiously, and being conducted round that same country by an official guide. In the second case you will inevitably receive a somewhat formalized impression—a pattern, in fact, which the guide has himself adopted because of his own interests, his pre-occupations and his way of looking at his country and his life. That pattern, in spite of all his efforts to the contrary, he must pass on to you. In exploring the same country by yourself, you will, though you may miss some things which the guide would have shown you, discover many strange corners of which he, because of his own unconscious pattern, was entirely ignorant. Therein is the gist of the book with its merits and its dangers as well.

The path that Mrs. Field has chosen is not for everyone. One can see, while reading, the dangers she has encountered and, happily, passed. One could wish also that she had started with no knowledge of academic psychology, for the interest would then have been so much increased. Her experiments in free association (pp. 52, 53, 54) demonstrate immediately the validity of the Freudian view-point. But that is now almost *vieux jeu*. It is when she soars freely, with pinions unhampered by pre-knowledge, that the real value of the book emerges. This is that she had out-soared the limitations which the guide would have imposed on her. She has rediscovered, in her curious pilgrimage, the secret of that universal symbol which lies neither at the base of conscious willing, nor even of conscious enjoyment, but at the roots of anthro-po and cosmo-genesis. It is embodied in the *Ankh* and included in the mystery of the Pythagorean *Tetractys*. It is likewise in the unsuspected meaning of the phrase, 'Male and Female created He them.' Whether the author realizes the importance of her discovery it is impossible to say.

I would repeat that this is a book for all teachers—and all seekers.

Olaf Gleeson

Die Praxis der Schulen nach dem Jena Plan. Dritter Band Verlag: Hermann Böhlaus, Weimar.

The author, who is well known in the pedagogic world, pays a tribute to all who, for some fifty years, have been striving to bring about reforms in school life.

His own endeavours began ten years ago, and since 1927 there has existed a definite 'Jena Plan.'

He is the Headmaster of the University School, attended by some 120–130 children, whose staff consists of only three permanent teachers.

The central feature of his scheme is the abolition of the class system—the pupils being formed into three or four groups, each equivalent to about three of the former classes. The older children in each group are required to explain the elements of knowledge to the younger, and those of relatively weaker intellect. The idea of leadership prevails throughout, the teacher being considered as the leader, and the support of the parents is encouraged.

His ideas have been taken up by a great number of teachers, especially in the region of Westphalia, and many classes have been reorganized to conform as far as possible to the 'Jena Plan.'

Under this plan the class-rooms are transformed into 'school living-rooms.'

The educational work to be accomplished is divided under two headings: 'Nature' and 'Culture,' and the Schools are considered in the light of cells charged with potential energy for the eventual formation of the nation.

The ideas and ideals of the Third Reich pervade the whole book.

The aid of biology and psychology is enlisted to help the teacher to a better understanding of his task, and it is contended that the ordinary School methods of the past have been injurious to the health of the child—as much due to the old class-room arrangement as to the defects in the technique of teaching.

A sense of discipline is promoted by the encouragement of obedient response to the authority of institutions, the influence of conditions of work, the inculcation of good personal habits, courtesy, traditional virtues, etc.

The precept is stressed that the child ought not to be isolated, but his work considered as part of the work of the entire form; that ambition should not

provide the sole motive of the child's efforts, and that from the age of five or six the child already has a definite personality.

Elisa Kohler has defined three groups of children: the creative child, the steady worker, the disorderly child.

The last-named type is to be treated neither with sentimentality nor too great severity: compulsory work is the only remedy.

The lower group is trained in the Froebel way. The second group is given the greatest number of ordinary lessons. The third group is permitted greater independence in work. From the economical viewpoint, it is considered advisable to retain children for two years longer at School, thus permitting a corresponding retention of the older workers (the age of 40 is mentioned in this connection) at work in industry.

Fourteen teachers, in a series of articles, give an account of the results achieved at the University School, as well as in other schools conducted in accordance with the 'Jena Plan.'

A marked characteristic of the entire book is a great enthusiasm for the welfare of the child and the future of the German race.

L. Wolff

'The Theory and Practice of Education'. Nancy Catty, M.A. (Methuen. 6s.)

In this book we have much material which has become familiar in recent years treated from a slightly different angle. The writer claims to have a psychological approach to the subject of education and certainly does bring out points which have been overlooked by other writers.

She frequently stresses the importance of understanding individual children and wisely acknowledges the psychologist's contribution to the knowledge of the child. She also recognizes the distinction between the work of teacher and psychologist, so that confusion can be avoided.

However, to a psychologist, the chapter on 'Native Intelligence' leaves a good deal to be desired, although a few important aspects are brought out well. It is hardly true to say that in large schools of unselected children none will register an I.Q. higher than 129.

The book covers too much ground for some of the subjects to be dealt with adequately, but it will be a better introduction to a study of education theory and practice than some previous publications.

'Thought and Language'. P. B. Ballard, M.A. (University of London Press. 6s.)

In all his books Dr. Ballard reveals his personality more than most writers. He takes the reader into his confidence and his geniality and humour shine through the cold print. While 'Thought and Language' is no exception to his general mode of writing, the early part of it is, perhaps, more solid in matter than most previous books. It will be of special interest to all teachers of English as well as those who

are concerned with understanding their mother tongue and making the most of it.

The book starts by a discussion of the three essentials in every act of speech, goes on to a chapter about thought without words and later tells us about the meanings of words, as well as the sentence, predication and the grammarian's pitfalls. There is an interesting chapter on the development of speech in children and another on the elaboration of language. The latter concludes with an interesting reference to *The Times* leaders. When discussing literary style he shows that it is an index of the self as well as the drapery of thought. He has some reassuring things to say to those who still incline towards the use of 'get' and 'got' in spite of the war waged against them.

The chapter on punctuation is made lively by its examples which are drawn from a wide field and are full of interest, while readers who think that they have the power to distinguish good poetry will have an opportunity of testing themselves with the examples given by Dr. Ballard. He deals with the Modernists, who claim to be breaking new ground, with more sympathy than some might expect, but he does not hesitate to denounce where denunciation is deserved.

The book ends with an account of Professor Spearman's theory of Intelligence, reprinted from *The Journal of General Psychology*. It is difficult to see just why this particular subject has been appended, as it does not deal with the main trend of the book, but all the same it is good that this clear article on Professor Spearman's theory should have the wider publicity which Dr. Ballard can give it in this way. Teachers are certainly not yet sufficiently conversant with the theory of noegenesis and this short review may encourage some to study the matter further.

Altogether 'Thought and Language' can be said to be a very fair-minded and readable book. Those who wish to gain more insight into the growth of language and literary style will be well-advised to read it.

'Introduction to the Project Method'. A. E. Harper, M.A., Ed.D. (Published by Rai Sahib M. Sulab Singh & Sons. Lahore.)

Anyone casually picking up this little book might hastily put it down in order to turn to others which have a more attractive appearance. The fact that it is written for the Punjab Text-book Committee might also suggest that it would not be much use outside that country. It would, however, be a great mistake for teachers to pass it by lightly. To those whose minds are open to new ideas, Mr. Harper's simple exposition of educational principles and clear description of projects makes good reading. To those with imagination the Indian setting adds considerable interest and incidentally we learn a good deal about conditions in the Punjab from the actual projects described which were carried out in Moga. However, it is surprising how often the reader can forget the actual setting and can think of the work described as

being carried out in his own country. It is perhaps the village school teacher who could learn most from this book, and it is to be hoped that many copies will find their way into English-speaking countries.

E. M. N.

Sir Robert Morant. *Bernard M. Allen.*
(Macmillan. 12s. 6d.)

When Arthur Balfour, Prime Minister, invited Robert Morant to become his private secretary and prepare the Education Bill of 1902, a veritable new era was opened in English education. For this Bill, when it became an Act, influenced every channel of the educational stream from the University to the Nursery School.

Morant was a born leader and would have played a great part in any sphere of public life; but he chose education as his province and fulfilled a most noble ambition. He had the singular fortune to be recognized and singled out by eminent statesmen. During the course of his career, he risked his health, and finally his life, in the service of the State. Teachers are deeply indebted to him for his service in the cause of education and they should for ever cherish his memory.

He has found a capital biographer in Bernard Allen: the book is extremely readable and deserves to find a place on the shelves of every educational library.

J. J. Findlay

Life of an Educational Worker (Henrietta Busk). *Ruth Young.* (Longmans Green. 3s. 6d.)

The author of this book is (as the publishers note) really a compiler and has very wisely allowed the subject of the book to speak whenever possible in her own words.

And we get an inspiring picture of Miss Busk and her colleagues with all the vigour and courage we associate with the women pioneers of the nineteenth century—caring intensely for the education and emancipation of women and working untiringly and often voluntarily for the cause so dear to them.

In Miss Busk we see not only a public woman and pioneer worker, but a rounded, balanced personality; she was a devoted daughter and sister and employed her organizing ability and orderly mind in nursing the family invalids, in managing the house or in giving her family highly skilled secretarial work.

Miss Busk's chief interest was in the development of Bedford College—the first college of university rank opened for women—and she served it as pupil in its preparatory school, as student at its college and later as Lady Visitor and member of the College Council.

The book is a comforting one as it gives as a background an account of the dreary restricted lives of earlier women and shows that there really has been amazing progress since the last century. This book should make its appeal both to Miss Busk's contemporaries and to those who owe their present educational opportunities to the early champions of higher education for women.

C. M. Styer

More Books for Children

Ponsonby and His Friends. *Agnes Crozier Herbertson.* (Methuen, 5s.)

Awarded the first prize in Methuen's Stories for Children Competition; this tale is 'a true story of the doings, demure, daring and desperate, of Ponsonby, a cat in a thousand.'

The Blue Rabbit. *Ethne Pryor.* (Methuen, 5s.)
Methuen's second prize-winner, being the adventures of Luke, age seven, in a magic country where animals are both talkative and amusing, to which he and his parents are introduced in unusual fashion with the aid of—*The Blue Rabbit*.

Mike the Cat. *The Text and Photographs by Creighton Peet.* (Methuen, 5s.)

A book for young children. The tale of a cat who played at being a tiger, told pictorially through excellent and amusing photographs.

The Story of Babar. the little elephant. *Jean de Brunhoff, with a preface by A. A. Milne.* (Methuen.)

Babar became a city dweller for a time. Then he

went back to his jungle friends, driving his fine new car. The most delightful of elephants, and what a picture-book! For children age 6–60.

Barney Blue-Eyes. *Mabel Marlowe.* (Nelson, 3s. 6d.)

A collection of the very human adventures of the gnomes made famous and popular by the microphone. Barney and his friends, and, of course, Mrs. Barney, are a most amusing lot.

Yacki. (Chatto & Windus, 5s.)

The amusing story of a little French boy, with charming pictures arranged so that they can be cut out and made into toys.

Coot Club. *Arthur Ransome.* (Cape, 7s. 6d.)

The adventures of a family of children, an excellent successor to *Swallows and Amazons*.

The Flying Class Room. *Erich Kastner.* (Cape, 7s. 6d.)

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IN DEFENCE OF THE CLASSICS

IT is not altogether easy for the classical specialist to answer the question, 'Why should Classics be included in the curriculum of school or university?' since the works of Greek and Roman literature and art have become so essential a part of his life that it never occurs to him to ask why he should study them. It is, however, a healthy thing that he should occasionally do it, that he should occasionally ask, what is the use of this elaborate education in two dead languages?

Education is often divided according to its objects into three kinds, technical education, education for citizenship and education for leisure. We must then inquire how classics serves these three ends; Latin is a necessary basis for understanding and teaching the Romance languages, and at the 1933 Conference of the Headmistresses a proposal was made that an ideal alternative preparation for the English teacher in schools would be a degree course combining Classics and English. As Dr. Mackail says in *The Case for Latin in Secondary Schools*, to gain any historical grasp of English language and literature, Latin is admittedly necessary. But a classical training has a wider function than that. It is well known and need not be reiterated that classics have been found a good training for a great many professional and commercial posts which have no obvious connection with the civilizations of Greece and Rome. The classics have provided those that study them with the adaptability, perspicacity, and largeness of outlook which such posts require. Undoubtedly other disciplines also can fulfil this function as well and better for different types of mind: but to those who can survive its rigours, the intensive study of Latin and Greek ought to give the power of clear thinking, a feeling for the logical arrangement of a sentence or a set of facts, and a sensitiveness to forms of expression, which should help them to understand the complexities of a great organization, particularly when these involve the clashes of human wills.

THE second question is, 'What use is a classical education for training citizens?' It provides them with examples and facts and a training in clear thought. The history of Greece and Rome is as rich as any, and richer than some, in examples of great political figures. One immediately thinks of Solon, Pericles and Demosthenes in Greece, of the Gracchi, Julius Cæsar and Augustus in Rome. And beyond its personalities ancient history gives concrete examples of the working of a pure democracy in Athens and of the government of a great empire in Rome. Political philosophy starts with Plato and Aristotle and most modern thinkers recognize this both in the books which they write and in the curricula which they prepare. The classical student not only has the advantage of reading Plato and Aristotle in the original, he also learns the conditions of the world for which they write.

Besides a working knowledge of political science and the economic factors operating to-day, there are two qualities which the citizen should have, an awareness of conditions about him and a refusal to be hoodwinked by appearances. The second of these, as has already been said, a classical training is peculiarly fitted to give, for the student has continually to think through the words to the meaning so that he may recast that meaning in the forms of Greek or Latin speech. Further, the student of ancient history, who can go to original sources for the construction of his history, must assess the value of those sources and weigh them against each other, just as the citizen must weigh his liberal against his conservative newspaper. The other quality, awareness of conditions surrounding the citizen to-day, has become increasingly prominent since the War with the activities of such bodies as the National Preservation Trust, the Design in Industries Association, the various town planning committees, etc. Here again, a knowledge of Greek civilization will further our appreciation of these modern developments. Hippodamus

of Miletus invented town planning in the fifth century B.C., Greek buildings were both adapted to their purpose and site and gay with painting and sculpture, Greek pottery was as useful as it is beautiful. When Plato says that if the craftsmen do their duty, the city will become 'a healthy place where the young can dwell and be benefited by every influence of sight and sound from beautiful works', he is expressing the spirit which underlies modern planning and design.

LASTLY, there is education for leisure, an unpleasant phrase, but it shall serve our purpose. No classical scholar is going to set classical literature against English, French, German, Italian or Chinese and assert its superiority. The greatest works of the human spirit are unique and perfect, and no comparison is possible between them. But the classical scholar will maintain that the civilizations of Greece and Rome have each their full share of these perfect and unique works and that their influence on later art and literature and thought has been unrivalled. The Greek civilization passed into the Roman, the Roman into the Byzantine, the Byzantine into the Mediæval and still in the Middle Ages the Græco-Roman heritage is visible. With the Renaissance there is a fresh spring of influence so strong and vital that it is scarcely possible to understand painting from Raphael to Watteau or English literature from Bacon to Johnson without some acquaintance with the ancient models. Each generation has its own idea of the antique and few in a later generation would mistake the forgeries of an earlier for the original. We have our own idea to-day: and though the Farnese Hercules and the Medici Venus say little to us now, we cannot any more

deny the influence of Greek athletic sculpture on Maillol and of Greek vase painting on Picasso than we can deny the influence of Plato on Bertrand Russell.

BUT however much the classical scholar justifies himself to others by stressing the importance of Greece and Rome as an influence on the later civilization of Europe, it is ultimately for themselves that he loves them. Whichever corner of ancient literature or art attracts him most, he will claim that it is something unique and perfect, something that has never happened before and can never happen again. And his claim will be true, whether he is speaking of the similes of Homer or the characters of Sophocles, the craftsmanship of Horace or the melodies of Virgil, the bust of a Roman senator or a boy chasing a hare on a Greek cup. These things are as fresh and exciting to-day as when they were first made, and our knowledge of ancient art and literature has been widened by recent discoveries and excavations and made more accessible by cheap texts and reproductions. This advance in our knowledge and the change in our outlook to-day makes it impossible for us to sum up the Greek spirit in the word *sophrosyne* and the Roman spirit in one word *gravitas*, for we can see these virtues against their many coloured background as the ideal of a particular time or class. But though our knowledge may grow and our outlook change, as it must change with every generation, these unique and perfect manifestations of the human spirit will always be worthy of study and Helen's prophecy will remain true that 'even hereafter we shall be a song to men that are to be'.

T. B. L. Webster

The Value of the Classics for the Practical Man

W. H. D. Rouse

In this article, Dr. Rouse claims that the classics are an essential part of a complete education. Far from being of value only to the scholar, they are an excellent preparation for a practical career, in science, commerce or the professions. He contends that the mental training of a grounding in Latin or Greek cannot be surpassed, and a knowledge of the art, literature and history of ancient Greece and Rome should be part of everyone's cultural heritage.

MOST of the boys who go to a public school are the sons of men who have been there themselves and know their value. These are satisfied with the general result, and do not interfere with the details unless there is a special reason. For them, Latin and Greek are a necessary part of education, although many of them dislike these subjects and have unhappy memories of the way they were taught. But the ordinary father of the middle class has not had this education; or if in some degree he has had it, he does not think it has been directly useful to himself in practical life. This is true indeed of other subjects. Most people never do another sum in algebra after they leave school, or a problem of geometry, or a chemical experiment; but these subjects do not seem so far away from their daily life as what they call dead languages. These are the parents whom I am now to consider.

Getting Value for Money in Education

When such a father sends his son to school, it is natural that he should ask what he is to get for his money. He wants first of all such a training that his son may be able to earn his own living. This is natural and proper; but when he hears

what his son is learning at school, he is apt to ask how each subject will be useful for the purpose of earning a living in later life. If he cannot see how it will be useful, he writes to the headmaster and asks that his son may drop it. When I was a headmaster, I had such requests at one time or another to drop every single subject in the curriculum, including Scripture and English, on the ground that it would be 'of no use to my son in his future career'. If the headmaster answers, as he often does, that the subject is necessary for passing the School Certificate examination and that every one now demands the Certificate as a sort of passport, the father is silenced, but very often not convinced; and his feelings find vent again when the question of special subjects comes up. He thinks that natural science is all right, of course, or engineering; modern languages come next in his favour; mathematics is a mystery, but it may lead to chartered accountancy, a real El Dorado; history and English also run, but Latin and Greek are nowhere, unless the boy is to take holy orders, and that is not usually decided so early. If the boy is really good at his classics, the bait of open scholarships may catch the father with a further prospect of university distinctions; but more often he asks whether the same prospects may not be opened up through



Boys of the Perse School acting in a Greek Play

natural science. If the headmaster says that there are such prospects, but that there is a glut of science men, more men than jobs, the father will probably not believe him: he will think that the master is prejudiced for his own subject and knows nothing of life. If the headmaster goes on to say that classics will pay him well in practical life he will laugh at the idea.

Classics, a Foundation for Business Careers

And yet it is true. I will suggest later some reasons for this, but reasons do not matter at this stage. The parent does not care about reasons and perhaps he would not understand them, but if he is convinced of the facts he may be persuaded. Such a statement, however, is hard for him to believe. Yet it was the experience of Mr. Roberts, who managed the University Appointments Board for thirty years, that he could find jobs for good classical

men or good mathematical men more easily than for any others, and not only in professions, but in business. It is my experience also. Of my own boys, those with good classical degrees are doing well not only in medicine, law, the church, the diplomatic service, the colonial services, but in the China trade, in making furniture, bicycles and motor-cars; and those who were trained on classics in school are doing well in all sorts of business, corn-dealing, cotton-dealing, brewing, catering, hotel-keeping, trade, not to mention the army and navy. None of them regret the time which they spent on classics; on the contrary, their memories of their work are happy. Indeed, during the war, old boys on leave often dropped in and quietly took their old seats in the Sixth Form, to read Homer or Sophocles for an hour or two.

The secret is that all these are able to manage men. This is a thing which uneducated men cannot do: they are bossy, they are hard, they are greedy and tyrannical when they get power;

which is the cause of strikes and the enmity of classes and those political principles which can be summed up in their leader's famous phrase, 'Ninepence for fourpence'—give fourpence and get ninepence, the balance being taken from some one else. The practice in dealing with their fellows, of course, boys get from the school: as prefects or leaders in games, the O.T.C., and the various scout movements; but principles and the understanding of persons are not so easy to come by. A family with a good tradition will supply the early training of character, the principles of personal conduct and the religious faith which are necessary as a foundation: but where will they get knowledge of mankind?

Classical Literature and the Study of Man

This knowledge they will get only from literature, in which the records of man's mind are preserved. Something they get from history, but history is rather the record of man's acts; the motives and reasons are hidden for the most part, and those which appear most clearly are those which are bad. And he who tries to manage men with the belief that they and their motives are all bad, is bound to fail: he will rule only by force, if at all, and his work will be worthless. The only way to gain an insight into the nature of man is to study the works of the poets and thinkers, and especially those who are by common consent the greatest. And here the classical literatures stand quite by themselves. There is nothing like them for quality, and they are limited in quantity. In ancient days, there was a vast deal of rubbish written, but most of it has perished; what survives is the very best, and the whole is not too much for a man to read, mark, learn and inwardly digest. Here we have the advantage over all modern literatures, including English, which consist chiefly of rubbish; and those who study them are engaged upon vast masses of second-rate stuff. Readers, of course, can pick and choose, and I do not depreciate the best; but students who put French or English in the place of classics as a serious study are overwhelmed with the rubbish which they must know about, to satisfy their examiners.

Greek literature contains mostly the precious gold, and that is why it pays to learn Greek (for I will show briefly why translations do not give what we want). Greek has the first and only true epic poems, the first and best tragedy and comedy (only Shakespeare stands in the same rank), the first and best philosophy, both imaginative and scientific, the first and best history, both imaginative and scientific, the first and best lyric poetry. All these kinds reveal the heart of man in its heights and depths, and the motives of his actions; they reveal also the visions of inspired genius, which take us for a time behind the shows of the material world, and give us faith to help us when we come back here. These revelations are more convincing because they stand apart from our own prejudices and dogmas; so that even if we should come to doubt the truth of what we have been taught, we need not lose hope, since there is a religion and a moral standard common to all the great poets and seers, independent of direct revelation and convention and theories such as the social contract. We can pity, and we can hope for the destiny of man, in company with Homer, Aeschylus, Sophocles and Plato as we can with Shakespeare and Coleridge and Keats.

Classics and Schoolboys

But, you may ask, how can such thoughts and aspirations teach the schoolboy, crude and uninformed and living in commonplace surroundings? They will pass over his head and leave him as he was, you may say. So they may, if you are not careful how you teach. A bad teacher may make him hate them; it is necessary to teach in such a way that the boy shall enjoy his work for its own sake. Even then, he will not be able to understand all he reads, or to feel all its beauty; that will come later, for he will never forget the stories which give shape to the ideas, and when experience has taught him more, the ideas will show themselves and he will reap the fruit of his labours. A great deal is within his reach from the first and more than most people suppose, for these great writers touch everyone, ignorant and simple as well as the thoughtful and experienced, just as Shakespeare is equally popular with the wise

and with the ignorant. Perhaps one might not expect a treatise on Duty to be popular with schoolboys; yet Cicero's *De Officiis* is a favourite. He tells us our duties, it is true, which might be just a bore; but he explains what he means by excellent stories and anecdotes, and these he tells so well that no one ever forgets them.

The Classics, Hard to Learn but Long Remembered

Thus the boy who takes classics as his special subject in school receives the key to the treasury of ancient wisdom, and comes to possess as much of it as he is capable of holding for the time being. And what he learns is impressed on his memory, just because he has to work hard to get it. We read an English poet quickly and easily, and what we read is apt to pass easily away: we read a Greek poet by hard work, and what we work hard for remains. The modern theory seems to be that work is a bad thing; reformers agitate for short hours and large pay, and pity the worker. But the Greeks knew better. 'The gods have placed hard work in front of every good thing' was the Greek proverb; and when Adam was condemned to earn his living with the sweat of his brow, he received a great blessing. All healthy boys love hard work, although they call it games; and they love using their minds just as much, if they are treated with sense. Teach Greek and Latin properly and they enjoy the work. Then, as in their games, the labour we delight in physics pains.

But what are we to say of the boys who do not take the special course of classics? My opinion is that they all ought to do so except the few who have a real genius for mathematics. They will get at the same time, in a well-arranged school, a thorough training in English, French, history and mathematics and science too, without spending their special energies on any of these; but a boy who does classics specially at school with the general scheme as I have indicated, can follow up any of the other subjects afterwards (except perhaps mathematics) and in a year or two he will catch up and soon pass those who have made them a special study at school. I have seen this again and

again. The reason is, that the foundation is such that anything may be built upon it.

However, we must consider also those who leave school at sixteen for various reasons, or who do take up some other special subject; do they gain enough from the elementary course of Latin and Greek to make it worth while?

Let me say first that this course, for all alike, is by no means exacting in the matter of time. All that is needed is one lesson daily for four years in Latin and for two years in Greek, so that plenty of time is left for the general education, nearly five-sixths of the whole time in fact. The boy's gain is of two kinds: direct and indirect. The direct gain is the training of attention. From the very beginning of Latin it is necessary to keep the attention fixed in a way which nothing else, except mathematics, can fix it. Every syllable of the word is important, nothing can be slurred. Familiar thoughts have to be expressed in a new way, and to do so their form, their external part, has to be changed entirely so that the mind is fixed on what is essential. To put it simply, for one hour daily the boy must say exactly what he means, without dead metaphors of meaningless verbiage; and that is itself a valuable training. Thus the sentence 'I cannot explain his absence' could not be understood at all by a young child: it contains a dead metaphor 'explain', which means to lay out flat, and an abstraction, 'absence', which is beyond the powers of a simple mind altogether. The Greek says simply *οὐκ οἶδα διὰ τῆ ἀπεστίν*, with two verbs which even a child knows, and Latin can say 'Cur abest? Nescio' in the same way. Even the usual Latin phrase 'Nescio cur absit' has no difficulty in the words, although it involves a point of syntax which is more complex than the Greek; but that is easily learnt and adds a trifle to the boy's mental power when he learns it. There is nothing dead here; it is English which is the dead language. Directly, also, the boy in his four years of Latin makes acquaintance with some of the great minds of the world: the lovely Virgil; the noble singer of virtue, courage and patriotism, Horace; the magnanimous statesman and philosopher, Cicero; the great historians, Livy and Tacitus, and others by the way; moreover, he gets inside that civilization which is the foundation of ours,

the Latin, the embodiment of law and order, whose remains are to be seen all over England. In his two years of Greek he learns to know something of Homer, Herodotus, Plato, Thucydides. And through both, he also receives the key to the treasury of ancient wisdom, which he may use later if he will.

The Inadequacy of Translations

But you may ask, why can he not get all this through translations? The modern progressive enlightened heir of the ages always says, 'I can get all I want through translations,' which may be true: he wants facts, and he can get the matter of Euclid or Strabo or Pliny or Columella in translations, just as a Frenchman can get all he wants from the Stores Catalogue or Bradshaw's Guide. But there is a great deal more in the classics than he does want. He does not even know that it is there, much less want it. And it is this which makes the unique value of the classics.

All the great works of literature are untranslatable; what they give can only be got from the texts themselves, in which the poet or seer tells what he knows or sees, in that order which seems to him most effective, in those words which have the right associations, by means of those beautiful sounds which delighted his ears and still delight the ears of those who can hear them. With instruction, the scientific side of literature, the matter is of chief importance; but to persuade, to convince, to touch the heart and soul, the manner is more important than the matter: and the manner disappears in translation. The reader who knows only English often dislikes a translation; he is bored or annoyed, or he thinks it ridiculous, just as if some one should say to him, 'Madame, your grandmother, how carries she herself?' On the other hand, he who receives as it was given, in the words and sounds chosen by the poet, and in the order which he thought best, the tragic story of Oedipus, sees how his hasty temper, the excess of an honourable quality, leads first to violence, then to discovery—for every act which leads to the discovery is his own and due to that same hasty temper; how misery is brought upon himself and on innocent people through him; how he wanders homeless, cared for by the most

loving and gentle of creatures; how in the end he comes not to death, but to a translation like that of Elijah, and leaves us thinking of a glorious resurrection, without one word being said of such a thing—one who thus hears the story is not only helped to control his own passions but gains a firm hope for himself and for humanity. He cannot forget what he has heard; its lessons are part of himself for the future. But if the same lessons had been put into a sermon and preached from a pulpit, he might have gone to sleep, and he would probably have summed it up as 'pi-jaw'. As it is, the manner charms, persuades, convinces, unnoticed, and the pill goes down with the jam.

Matter and Manner

There is a notable example in Latin of the power of manner to persuade. There were land troubles in ancient days; even then an agitator brought forward a bill to distribute (as he said) the land of the bloated rich among the virtuous poor, and of course the virtuous poor were highly delighted with the prospect. Cicero found that what the bill really did was to give unlimited power to a group of unscrupulous men, who cared little for the virtuous poor in comparison with their own aggrandisement. Then, as now, what such men want is power and wealth for themselves in the first place, and they can easily play on the passion of the mob. Cicero spoke to this effect in the Senate, a quiet and reasoned speech, and then went straight out of the door into the open forum where the Roman populace awaited him. He mounted the platform, and I have no doubt he was greeted with hoots and uproar; but he waited for a moment of quiet, which came. They were curious to hear what this fellow would say, and what did he say? 'My fellow citizens you have done me the honour to elect me consul, although I am a nobody, without pedigree and without influence, one of yourselves. 'Something in this', they thought, 'Let him go on'. 'It is therefore my first duty to thank you for the great honour which you have done me. Perhaps a little cheering came here. And so he went on for twenty minutes, enlarging on the honour and his own unimportance, but claiming respect for his parents and the sound training they gave, as good as any nobleman's—

cheers again. 'And now', he said, 'I am the people's consul, and that is what I mean to continue. What you want is peace and quiet, and that is what I am determined to get'. After he had in this way got the audience into a good humour, he began to touch on the bill; first by making fun of the proposer with his long hair and beard and his air of self-importance, those things which the people always hate in one of themselves who is set over them; he describes the humours of the scene where the bill was read, and suggests that apparently a board of ten kings was to be set up—the word 'king' being a red rag which infuriated Romans beyond anything. And he adds, 'In all this magnificent verbiage' which he quotes, 'what do you get? Not—one—sou!' All this is merely an introduction; he went through the bill in detail, using all the art of the orator in perfection, and they listened; when he had done they threw it

out. And this signal victory was due only to manner.

The Classics, a Training in Concentration and Understanding

Such is the way in which the student is flattered, persuaded, and convinced: and the impression is strong just because he has to study. In reading Shakespeare or any English work, we are apt to pass quickly along, without giving attention to details; but in Latin or Greek, as I have said before, we must keep the attention fixed without relaxing and every detail must be understood, because the details are essential to the meaning. As a boy in my house once said after an hour's hard work, ruffling up his hair with one hand 'Talk of concentration of mind! Give me Latin prose for that. If you let your mind wander one second, you're done'.



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Greek or Latin?

R. W. Livingstone

Sir Richard Livingstone urges the claims of Greek when only one ancient language is to be learnt. He discusses the influence of Latin and Greek on the English language and claims that as far as literature is concerned, Greek comes first in excellence and that the masterpieces are more easily accessible to beginners.

LATIN and Greek, for those capable of learning both languages, make an ideal combination. The civilizations, history, temperament and languages of the people who spoke them are complementary and contrasted. Hence the attraction which Rome had for Greeks like Polybius, Plutarch and many others, and the counter-attraction which Greece had for Rome. Each supplies what the other lacks, and together they make an admirable whole. But if only one ancient language is to be learnt, which should it be?

The Case for Latin

Tacitly we assume that it should be Latin. But is this more than *vis inertiae* and unthinking conservatism? Latin established itself firmly in education because it was the language of the Church and the *lingua franca* of educated men in the Middle Ages and after. But supposing that we were to start afresh and base our education on rational grounds and not on inherited tradition, it is possible that we should put Greek before Latin. Gibbon thought it scarcely possible for a mind endowed with any active curiosity to be long conversant with Latin Classics without aspiring to know the Greek originals and regretted that he had not begun with Greek: and it was with deliberate and intelligent purpose that James Mill in devising his formidable upbringing for his more famous son taught him Greek first.

There are of course arguments for beginning with Latin. It is impossible to have an intelligent grasp of the English language without knowing the tongue from which more than

half its words are derived. Lacking such a knowledge a man speaks and writes it empirically and by rote. He may do both very well, better indeed, if he has the gift for it, than the classical scholar who has not; but he misses the interest, the pleasure and the safeguard of knowing the parentage of the majority of the words he uses. Further, higher studies in history and law demand a knowledge of the language in which many of their documents are written. Again a knowledge of Latin makes easier the learning of that group of European tongues of which it is the parent, and without the knowledge of it their scientific study is impossible. Again, without some knowledge of Latin literature, the sources of much in English prose and poetry is unknown. All these arguments we must admit. But it is questionable if they outweigh those on the other side.

The Influence of Greece

Greek too has left a deep mark on our language and literature. More of our scientific vocabulary comes from Greek than from Latin. *Comus* and *Lycidas*, *Endymion* and *Prometheus Unbound*, *Aristophanes' Apology* and *The Testament of Beauty*, would not have been written without Greece. This is only a tiny fraction of our debt. Yet the argument from literary origins is the least of the arguments for beginning with Greek. Historically it comes first; and it is first also in excellence. Greek is incomparably more stimulating to the mind than Latin or than any other literature. The study of the people who created Western science, philosophy, history,

epic, lyric, drama could hardly fail to be so. 'Study Shakespeare', said Goethe, 'study Molière, but before all study the ancient Greeks, always the Greeks'. It is regrettable that anyone with literary tastes or gifts should remain ignorant of Lucretius, Virgil, Horace, Cicero, Tacitus. But if they remain ignorant of Homer, Greek Tragedy, Aristophanes, Thucydides, Plato, it is more than regrettable; they are missing some of the supreme creations of the human mind, nor (except in a very partial sense with Greek Tragedy), can they find any parallel or equivalent to these masters. English, the only European Literature that can be matched with Greece, has no Homer, no Pindar, no Aristophanes, no Thucydides, no Plato.

Greek Literature and the beginner

From the point of view of teaching, Greek has some advantages over Latin. The books read in the early stages of Latin, with the exception of Caesar, are not of the first rank and many teachers either miss Caesar's greatness themselves or conceal it from their pupils. But properly taught, the Greek beginner should be able by his third year to enter on some of the greatest things in the language—Homer, Herodotus (Atticised), and the *Apology*. He, and still more she, may find Caesar dull, but Homer is delightful, intelligible, and great even to beginners. Greek has got not only the greatest literature but the best textbooks.

Concentrating on Greek

Let me now make some practical proposals. It is not suggested that Greek should universally supplant Latin as the first classical language. Revolutions are always dangerous and generally impracticable. But certain suggestions may be made. Two classes of pupils are involved—those who learn one classical language only, and those who learn two but at a certain stage drop one of them. It should not be assumed that the first class must necessarily always take Latin; in many cases pupils would gain far more by taking Greek. This is specially true of those with real intellectual interest and literary taste. These should be enabled and encouraged to start with Greek.

Still more might many of those who carry both languages a certain way (e.g. to the School Certificate) and then abandon one, drop Latin and keep Greek. At present it is assumed with a dull and unthinking uniformity, that Greek must be dropped. In fact pupils with literary ability would often profit far more by continuing Greek; and those who are going to take science might well find the study of the creators of science interesting and profitable.

Objectors will no doubt say that this is impossible; that the curriculum will not allow it, etc., etc. The answer to these objections is that it is already done with great success at a school with no facilities other than those which most schools possess. At the Girls' High School at St. Albans, pupils have the choice between learning both ancient languages or none or Greek or Latin.

WORLD FELLOW TEAS AT HEADQUARTERS

The following talks will be given at tea time on Fridays at 5 p.m., at 29 Tavistock Square, W.C.1. Anyone interested is invited to come.

Mr. Eugene Anderson of Texas on *Native Arts and Craft Work at the River Road Country Day Progressive School, San Antonio, Texas* (8th Feb.).

Mr. A. H. Allsopp of South Africa will open a discussion on *Religious Education* (15th Feb.).

Miss F. E. Webb, Headmistress of Haverstock Hill Infants School, *The Early Years in a Modern Infants School* (22nd Feb.).

Frl. Katherina Petersen (formerly in the Ministry of Education, Frankfurt). *A Quaker International School in Holland* (1st March).

The Direct Method in Latin Teaching

Alice M. Croft

IT is not possible in a short article to give an account of the work of Dr. Rouse at the Perse School, Cambridge, in applying Direct Method to the teaching of Latin. But acknowledgment must be made of the very great debt teachers owe to Dr. Rouse and the pioneers in the movement, Mr. Appleton, of the Perse School, Mr. Paine and Mr. Mainwaring, of the Whitgift School, Croydon.

In 1911 a band of enthusiasts for the new ideas met at Bangor and the *Association for the Reform of Latin Teaching* was formed to spread the knowledge of Dr. Rouse's experiment among teachers. Every year since then (except between 1914 and 1918) a Summer School has been held in different centres. Illness or death has deprived the *Association* of the help of Mr. Appleton, Mr. Paine and Mr. Mainwaring, and it is only through their text books that we know their work; but Dr. Rouse still comes each year, ready to give help from the store of his experience.

The chief work of the Summer School is the Demonstration Lesson given daily to a class of young beginners. Boys and girls can be seen and heard using Latin as a real language. The style of the teachers varies slightly from year to year, but not the interest and delight of the audience. The class is followed by an hour's practice in speaking Latin for members of the school divided into groups under leaders. This serves a double purpose; it unloosens the tongues of those to whom oral work is unfamiliar and shows how Direct Method can be used beyond the early stages of the Demonstration Class. One of the striking features of the school is the real belief in Direct Method shown by those who attend regularly and the welcome they extend to newcomers, even hardened unbelievers. Particulars of the school

can be had from Miss M. F. Moor (Hon. Sec. *A.R.L.T.*), 10 Church Street, Old Headington, Oxford.

The Direct Method In Use

An objection brought against the Direct Method is that Latin is a dead language and that to learn to speak it is a waste of time. But teachers of modern languages do not use Direct Method because these languages are 'living' and their pupils may one day have the chance of talking to a native. They use it because of the psychological principles underlying it, and these apply to the learning of any language, living or dead. Space does not allow for a digression into psychology and it must be enough to say here that there is a sense of life and reality alike for teacher and pupil in Direct Method that is missing in the traditional method. Mastery of a difficulty, a step forward in knowledge, bring the learner satisfaction, however they are acquired. But if the Present Indicative is learnt from verbs that can be fitted to actions, the sense of achievement is just as great as if it were gained by learning *amo*, I love; *amas*, thou lovest, etc.; and the process of learning is infinitely more lively. The learning of the Direct Object by such phrases as *pila cadit*, *pilam capio*, is as grammatical and much more joyous than learning *mensa* A table; *mensam*, a table; and wondering why one was a capital A and one was not, and waiting for a year to get an answer (as I did). Learning demands intelligent effort and hard work; it does not demand unintelligent drudgery.

Let us consider the first few lessons. The class has learnt French by Direct Method and is ready for it in Latin. The teacher points to herself, gets up, says *surgo*; walks, says *ambulo*;

returns, says *revenio*; sits, says *sedeo*. When the class appears to have grasped it, the teacher motions to a pupil to get up and waits enquiringly for the Latin word to accompany the action. The first step has been taken, and when all can go through the words and actions the class is ready for the second person. A pupil repeats the words and actions and the teacher, pointing to her, says *surgis*, etc. Then, after stretching out the arms of a few pupils to point to herself, the teacher goes through the actions, waiting for the class to say *surgis*, etc. As this involves the grasp of person, it is a little more difficult than *surgo*. For the third person a pupil does the actions and the teacher, using a sideways movement of the thumb, says *surgit*, etc. The gestures are most important for the teaching of person. The plural is taught in the same way. When the tenses have been learnt, they are gone through at the beginning of each lesson for some time and occasionally later on for revision. At some period during the first few lessons, the Latin sounds are practised and words written on the board. It is difficult to decide whether seeing the written word is a help or a hindrance to the memory, but obviously it cannot be delayed too long.

The Accidence Stage

Next comes the enlargement of the vocabulary and the discovery that each new verb is like one of the original ones, and the introduction of nouns with which to teach the declensions. The class has been given Latin names (including some Third Declension ones for later use) and these together with class room words, *fenestra*, *ianua*, *stilus*—and a few that can easily be drawn on the board, *vacca*, *rosa*, *clivus*—are enough. Verb vocabulary is increased and practice given in persons by a series of action verbs such as *pulso*, *intro*, *sedeo*, *scribo*; *vacca*

sum, *ambulo*, *edo*, *bibo*, *mugio*. Next comes the use of the accusative; *surgo*, *libellum aperio*, *recito*; *vacca sum*, *aquam bibo*, *herbam edo*; *oculos claudo*, *dormio*. As the class always has someone with a Second Declension name the vocative presents no difficulties. The next step is Place Where To; *ad fenestram ambulo*; *o puella*, *tu es vacca*, *ad aquam ambula!*

After each case usage has been learnt, it is

added to the list that is practised every day, as follows.

Teacher: *Quid est?*

Pupil: *Fenestra est.*

Teacher: *Quid tango?*

Pupil: *Fenestram*

tangis. Teacher: *Quo*

ambulo? Pupil: *Ad*

fenestram ambulas.

Similarly with *murus*.

The pupils' answers

are the type sentences that for the time take the place of the declension in the grammar book. They can be written in note books when learnt or when the whole declension is known. Each case usage is taught from class room vocabulary and then a story is given orally containing some revision, the new case usage and new vocabulary. The following is an example of a story at this stage—about the eighth lesson. New words, *ducit*, *canit*, *sol*, are explained by action or drawings on the board. *Servus vaccas ad agrum ducit. Vaccae mugiunt. Servus vaccas audit. Servus canit. Vaccae servum audiunt. Servus vaccas ad aquam ducit. Vaccae aquam bibunt. Sol descendit. Vaccae dormiunt. Servus dormit.* It is surprising how eager the class is when the teacher says: *Nunc fabulam audite.* Perhaps it is because a story is acted when it is understood.

Little need be said to show how the other cases are taught. *Cuius mensa est? Magistrae mensa est. Cui libellum do? Marciae libellum das. Ubi est pictura? In muro pictura est. Unde revenio? A ianua revenis. Possum, iubeo* and the Infinitive are equally easy. *Summam tabulam tangere non potes; Tulliam surgere iubeo.* The type sentences are used where the traditional method uses a rule. If a pupil says: *Nix in clivum est*, the teacher asks *Ubi est pictura?* and the answer, *In muro pictura est*, enables the

In this article, Miss Croft gives an account of the origin and aims of the Direct Method and deals as fully as possibly with its use in the class-room. She touches on the difficulties which are encountered, as well as on the overwhelming advantages, and deals with problems raised by examination requirements.

pupil to correct the mistake. As much reasoning is needed in that operation as if the teacher had asked: What case is needed for Place Where? or what case does 'in' meaning 'on' govern?

Introducing Text Books and the Use of English

From this brief account of the early lessons, it will be seen how the rest of the accidence is taught on similar lines. Two important points remain. First, the transition from the spoken word to the text book. Some teachers like to have the support of the printed word as early as possible, others rely upon oral teaching longer and much depends upon the printed material available. If the transition is made carefully, there is no stumbling over sentences as if they were a string of nonsense. To a class accustomed to write on the board and read from it, the transition is easy, provided that the first pieces of printed matter contain few new words and are given as an oral story first.

The second point is the use of English. Some explanations of grammar are usually necessary, mostly upon subject or object; and individual pupils have difficulties to be solved or comments to make. Time for this is given at the beginning or end of a lesson, not in the middle. Nothing is more confusing than jumping about from one language to another. During the lesson a pupil's *non intellego* arouses all the ingenuity of the teacher and of the other pupils, rarely in vain. Some words, particularly adverbs, are hard to explain, but if the English is given, the Latin word is used as often as possible afterwards till it is fixed in the mind.

The Syntax Stage

The teaching of syntax proceeds along the same lines; all constructions are taught orally in the same way as the Present Indicative. In the *Perse Series* there is a scheme for every construction but if these are not available, they can be made up. Here is a scheme for Final Clauses, verbs being chosen which can be acted and which belong to the four conjugations. *Surgo ut ambulem, ambulo ut fenestram aperiā, revenio ut sedeā, sedeo ut scribam*. This is practised in all persons and tenses. Here is Indirect Command. A. *Tibi impero ut surgas*.

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B. *Quod mihi imperas ut surgam, surgo*; etc. These two examples are enough to show what can be done. A few minutes spent in each lesson on going through one or two is a quick and pleasant way of keeping syntax from being forgotten. In teaching each construction, any explanations in English about the subjunctive mood or tense sequence are reserved till the Latin usage is familiar.

The reading book provides syntax revision. If we meet the sentence *Gallis victis Caesar ad castra rediit*, by saying *Dic aliter Gallis victis* we get *cum* and *postquam* clauses. Some pieces are acted or read in parts, which gives practice in change of tense and person or changes into *Direct Speech*, and makes a cheery lesson.

Problems of Translation

The question of translation from and into Latin must be mentioned. Direct Methodists do not use translation from Latin as a means for teaching Latin but as a useful test of comprehension and for practice in the art of translation. The more skilful the teacher, the less

translation is necessary because there is greater facility in explanation and in getting the co-operation of the class in the explanation. English into Latin is even less necessary because it is Latin we are teaching and Latin can be taught through Latin. In the more advanced stages, in the comparison of idiom, of construction and particularly of style, translation from English finds a place.

Problem of Examinations

What has been said covers the main points of Direct Method. There remains the problem of examinations. These test Latin on traditional lines and cannot be ignored. As the examination approaches, more practice is given in translation from and into Latin. When syntax has been learnt through the 'Series' and the pupil can say with grammatical understanding, *Cum surrexero, ambulabo*, with only a little practice she can translate sentences like 'When I see him I will tell him all'. It is not fair to Direct Method or to the pupil to withhold such practice. The teacher with School Certificate in mind may prefer to give this practice after each construction or to wait until all are learnt.

The difficulties in Direct Method in the early stages are few. As text books there are *Primus Annus* and *Secundus Annus* (Paine and Mainwaring) and *Initium* (Appleton). Or an easy reader can be used on Direct Method lines. The intermediate stages are more difficult; *Pons Tironum* (Appleton) is excellent for syntax, but reading books with a Latin-Latin vocabulary are scarce. Explanation of new words is more difficult, though as the pupils' stock of words grows, there is a bigger store to draw upon for explanations.

Even if we cannot use Direct Method fully, owing to our own disabilities or lack of text books, or the approach of examinations, there is much that we can use. Though we may back-slide increasingly into translation into English, we can still teach syntax by the 'Series', have explanation in Latin before a passage is translated, question in Latin afterwards, act it or use it for syntax revision.

The Slow Pupil

In Direct Method, many people ask, are the slow pupils left behind in a hopeless muddle? Are they inaccurate, careless and uninterested? Far less so than pupils taught on traditional lines. The mistakes lamented by the examiners are by no means confined to pupils taught by Direct Method! In a Direct Method class, the pupil with little language ability can be the small part actor, a member of the chorus as Citizen, Soldier, or one of a herd of cows. No one need be left in hopeless misunderstanding. The quick pupil must be ready to give help and what teacher is not able to find the few odd minutes in which to give the extra help needed? The pupil may learn no more than if he were taught on traditional lines, but he will learn as much and the process is far more pleasant.

Finally, what of the teacher? Undoubtedly Direct Method requires much labour in the preparation of lessons, much expenditure of nervous energy, and a mind alert and adaptable, ready to seize and use whatever may turn up. Thus equipped, the teacher can safely enter upon Direct Method and be depended upon never to give it up.

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Greek—The Golden Key

E. Archibald

‘IN their lowest slavery and depression the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language that gives a soul to the objects of sense and a body to the abstractions of philosophy.’ So wrote Gibbon of the Greek language in his *Decline and Fall of the Roman Empire*, and Greek still remains a golden key which can open a door into a new world. But too often for most people the key is out of reach, or it is available only for the few. This is true of the position of Greek in most girls’ schools and many reasons are given for it—the crowded present-day curriculum, the difficulty of studying simultaneously more than two languages in the Middle School, the time-table claims, distinctive of girls’ schools, of Art, Music and Domestic Subjects. The result is that Greek is often left without a witness unless in the Sixth Form or at most in the Upper School.

Greek in the Middle School

The writer has been asked to give some account of a plan according to which Greek is treated as an integral part of the Middle School curriculum. In this system all learn French, and to French there is added at a definite stage either Latin or Greek. Greek and Roman History, taught popularly and in outline, form the History syllabus during the year in which the ancient language is begun. All take both Greek and Roman History, and thus a historical background is provided for the study of the second language. In order that the study of a continuous text may be begun as soon as possible and on sound lines, the first part of the course is in the case of each ancient language mainly linguistic, but care is at the same time taken that what may be called the human background is not forgotten. The grammatical system of each language is so scientific that a training in either forms the best of preparations for attacking another language, either ancient or modern. So that there was nothing unnatural

in a new development, the request for which came originally from the pupils themselves. An opportunity is now given for those who wish to add the second ancient language intensively as voluntary learners after a certain stage has been reached in the first language. The effects of this are yet to be seen.

Greek not merely for the few

It may be asked what is the main object of the plan? Is it the production of classical scholars? Scholarship is only for the few. Would it not be wiser to leave Greek for the Sixth Form? The plan arose primarily from a conviction that the Studium Generale of a School can only gain from the presence of Greek, and that if Greek is to have a permanent and continuous place in the curriculum, this can be better attained by bringing it into the Middle School than by leaving it to fortuitous Sixth Form possibilities, and from the desire to make Greek available for others besides those who may later read Classics.

The Classics and Modern Studies

Apart from the exact linguistic training through which the contribution of either ancient language strengthens and enriches all the language teaching in a school, Latin and Greek represent in the Studium Generale characteristic values equal in importance but differing in their precise kind. Greek in particular brings an introduction to the world of thought (this is involved in the careful study of even the simplest dialogues of Plato), to a literature of masterpieces which were models for all time (this is important even if the masterpieces read are but few), and to the better understanding of that ‘marvellous flowering of perfection in Art and Literature which men call the Renaissance’. The contribution of Latin differs from that of Greek just as the Roman and the Greek differed from each other. The ideal, not a very possible one in our present schools, would be that both



Chorus from Iphigenia in Tauris, given by the John Burrough's School, U.S.A.

ancient languages and the culture they represent should be within the reach of all individuals, but, given the difficulties arising from the existing full curriculum, is it not worth while to enrich the intellectual life of the school community by the presence of both Latin and Greek as alternatives? If a concrete example be required, picture a Divinity lesson. The subject is a chapter in the New Testament. The Grecians in the class have their Greek Testaments side by side with the English versions. The Latinists have their Vulgates (in Dr. Arnold's phrase, not dog Latin—but leonine). It requires but little imagination to see how the content of the lesson is enriched by the contributions of Grecians and Latinists in the joint elucidation and appreciation of the text. Or imagine a French Literature lesson on the reign of Louis Quatorze. The contribution of the class becomes more alive and fruitful if some members of it have had some first hand acquaintance with a Greek Drama, or with some Latin writer of the Augustan age. To English Literature of the Nineteenth Century there comes added interest and understanding if something is known at first hand of the ancient literature from which such differing types as Matthew

Arnold and Tennyson drew inspiration. Or again in the realm of history how much significance there is for Mediaeval History, as well as for the present-day, in illustrations arising from a first hand knowledge of the story of tyrannies and empires in the days of Greece and Rome.

Greek, the Key to a Treasure House

It may be said that extravagant claims are being advanced for the effects of a study which can in the nature of things be but brief, but if Greek is taught with intelligence and enthusiasm, a key is put into hands that may one day find further use for it. Latin has long been well established in our schools. Why should not Greek also have its place and bring its characteristic contribution to enrich our Studium Generale not merely for those who may become classical scholars but for others also? Is it of necessity that this golden key should remain for most people a treasure not indeed unknown but removed somewhere far beyond them? οὐ μὰν ἐλελάθοντ' ἀλλ' οὐκ ἐδύναντ' ἐπίκεσθαι. 'Left unnoticed. . . . No. They did not leave it unnoticed, but they could not reach it.'

The Classics in a Modern Curriculum

L. Thomas Hopkins

ALL over America to-day the public is insistently demanding the reorganization of the secondary school curriculum. Values claimed for subjects are being carefully examined to determine their desirability for, and possibility of, achievement by pupils. Materials heretofore unrecognized are being assembled and scrutinized for greater potential usefulness than those displaced. Methods of learning and teaching are being critically analysed to discover underlying techniques which should be retained and excrescences which should be eliminated. The function of the school in community life is being given increased consideration. Universally greater emphasis is being placed upon adequacy of behaviour of pupils in their immediate social environment. Since no thorough reorganization of the curriculum is possible without a consideration of the function of the classics—past, present, and future—their place will be discussed under three major ideas : (1) domination; (2) transition; (3) decline.

Domination of the Classics

The classics first appeared in America in 1635 in the Boston Latin Grammar School, which was patterned upon educational principles derived from the earlier English academies. Founded by local communities, the Latin Grammar School was a semi-public institution, supported both by public taxation and tuition fees. It admitted only boys who were favoured by social or economic status. It was free only to a few promising 'poor' boys within the prescribed social range. Since its only function was to prepare for college, for the first hundred years it offered a curriculum composed entirely of Latin and Greek. Representing the interests

of a socially preferred group in a 'classless' society, the Latin Grammar School was not accepted by the majority of the people. Although never an integral part of the public school system, but only a preparatory school dangling from the university, the hundred and fifty years of its existence represent the dominant period of the classics in American education.

The Challenge to the Classics

By the middle of the eighteenth century, the social composition of the population in America had changed. Through the rapidly expanding pursuits of trade and commerce, there arose a group which demanded education beyond the rudiments for boys who would not go to college. Unwilling to render this public service, the Latin School found itself in competition with the academy established to meet this growing need. While the academy retained the classics as a part of its curriculum, subjects such as English, arithmetic, algebra, geography, chemistry, natural philosophy, surveying, navigation, and many others were introduced.

To meet better the needs of boys and girls, free public high schools were established in the decade 1820-1830. While continuing the classics, they added subjects such as art and music, which appeared not at all or only infrequently in the academies. Supported entirely by public taxation and meeting the demand for greater utility in education, these schools grew rapidly both in number and enrolment. Alarmed by the spread of public high schools, the opposition attempted to curb the growth by legal procedures. The matter was brought to an issue in the Kalamazoo Case (1874) in which the Court decided that a school district had the right to levy taxes upon the

general public for the support of high schools. This decision marked the end of the period of transition and the beginning of the period of decline of the classics in American high schools. The battle for universal free secondary education was won. With it the public served upon educators a mandate to revise the curriculum to meet the new needs.

The last thirty years of the nineteenth century represent the rapid development of industrialism in America. Machine production replaced the hand crafts. Factories and railroads multiplied rapidly. Cities grew up almost overnight. Immigration brought new faces and willing workers. The frontier disappeared and pioneer life existed only in isolated sections of the country.

Economic Changes and Academic Interests

Concomitant with these economic changes there arose new social groups with new interests and new demands upon education. In the 'seventies the high schools increased their offerings with manual training, home economics, physical education, and commercial subjects. In 1888 the liberal movement appeared in the colleges through the introduction of the elective system. By 1890 the unrest had reached its height and the forces within education had been aligned for the old or the new. The stronghold of the old was in the colleges which required Latin for admission and for the Bachelor of Arts degree. The final great attempt to 'turn education back' to greater emphasis on the classics was made in a report of the Committee of Ten of 1893, but the rising tide of popular need could not be stemmed. The period of decline was under way.

Decline of the Classics

During the past decade the enrolment in secondary schools has doubled. The significance of this growth can be seen by some comparative figures. In 1890, 5 out of each 100 boys and girls of secondary school age were in school; in 1900, the number was 10; in 1910, it was 14; in 1920, it had increased to 40; in 1930, it was

51; while to-day 93 out of every 100 city children enrol in high school, and 55 out of each 100 rural children do likewise. This increased enrolment has brought many changes in the school population which are extremely important for the curriculum. First, the range of intelligence of pupils has increased until it is now equal to that of adults in the community. Second, the social background of pupils has changed until it is as diversified as that of the local population. Third, the interests of pupils have changed, being now heterogeneous rather than homogeneous. Fourth, the purpose of pupils in attending secondary schools has shifted from college preparation to predominantly non-college preparation. These pupil-population factors have been more potent than arguments of educators in the decline of the classics. The majority of adolescent boys and girls tend to value highly subjects of greater immediate-use values than the classics seem to offer. As a result, Greek is taught in only a few of the city public high schools and in private schools specializing in preparation of pupils for certain colleges. While Latin appears in the curriculum more frequently, the tendency in smaller high schools is to offer only two years of work, and this amount will probably be reduced as the subject is made elective instead of required for college admission. Finally, curriculum revision is moving toward integration of experiences rather than intensification of subjects, which affects the classics unfavourably.

Future of the Classics

The outlook, however, is propitious. The classics will probably be retained in the curriculum of large public high schools and some private schools. In proportion to the secondary school population the number studying them will be relatively small. Pupils will be carefully selected in respect to general interest and ability. Spurious claims will be replaced by valid aims. Content and method will be revised to emphasize the real meaning of humanism rather than the mere study of words. For the interested few, the classics will then become more of a dynamic force in shaping emerging life than in the days of their domination of the curriculum. In their decline is their renaissance.

Latin Teaching: Modern Methods and their Purpose

Beatrice Scala

Miss Scala discusses the fundamental purpose of classical teaching, describes new ways of overcoming the old drudgery and makes some criticisms of the direct method.

By the word Latin, I do not mean merely the language, for that is only one expression of a great civilization; I mean the civilization itself, its development through history, literature and art, and its relation to our own civilization. Latin may be a dead language—though it still lives in many of our European tongues—nevertheless it faithfully reflects customs, traditions and thoughts without which our own civilization would never have been born. An understanding of Rome's historical mission, an appreciation of her culture, both material and spiritual, that in my opinion should be the ultimate aim of a Latin course. For this, a knowledge of the language is indispensable, but it should never be considered as an end in itself.

Reconstructing Life in Rome

In Italy, Latin is easier to learn and to teach, partly because of the actual affinity between Latin and Italian, but even more because the link with ancient Rome is a living one. To the Italian child Rome is indeed *urbs aeterna*, even though he may not know the city, and Latin is not dead but merely changed. There are the remains of Roman building and engineering everywhere, so that he can easily reconstruct them in imagination, while the aspect of the country, the vines, the olive trees, with corn growing under them, the sculptural white oxen tilling the ground, enable him to see such poems as Virgil's *Georgics* as pictures of everyday life. To the children of other countries, on the contrary, especially in the north and in America, the Romans are alien and their language is dead. In such countries, the teacher's task is very much harder, for he must endeavour to create artificially the living picture which arises spontaneously in the mind of the Italian child. To do this he must have recourse to pictures, photographs, stories, building blocks and clay for modelling. It is, I think, absolutely essential that such a picture should be built up if the great classical authors are to be appreciated and the philosophical truths which should be derived from the study of Roman civilization are to be understood.

Abstractions are always difficult to grasp, and in

dealing with children it is nearly always necessary to start from the concrete, gradually progressing towards the abstract through the stage of symbolism.* In order to be able to appreciate to the full the perfect form of Latin literature, the precision, the power of expression through economy and simplicity, the harmony and charm, the child must first be made to *feel* those qualities by visualizing them in the power of a Roman arch, the exactitude brought to the construction of a road, the exquisite delicacy of the stucco figures which adorned the walls of patrician houses. It is hardly possible to over-estimate the advantages of a journey to Rome itself, but if this ideal cannot be achieved, a remedy must be sought in the many excellent reproductions and photographs which any school where Latin is taught should possess. Thus there is great scope for group activities in teaching this subject, in which individual study must necessarily play a great part. Unfortunately time is not unlimited; the teacher can only count on a certain number of periods a week and he must make the best of them.

There are many ways of introducing creative work to good purpose. For instance, in the lower forms much can be done through drawing and cutting out cardboard figures of peasants, soldiers, magistrates, slaves, women and children in their different costumes. A miniature road can be constructed or models made of a Roman camp, theatre, triumphal arch, bridge or aqueduct, galley, house, temple, forum, etc., etc. And whenever possible, legends and episodes of early Roman history should be illustrated or dramatized. With advanced pupils there are great possibilities in research work, in lectures or debates on literary, history or archaeological subjects. There should be plenty of opportunities for acting such scenes as those of Plautus,

*Concerning the value of symbolism in teaching, I should like to mention the extraordinary results obtained with deficient children in arithmetic, reading and writing by Signorina A. Alessandrini (Florence). See 'La Ricerca di se' (Ed. Vallecchi), 'Didattica nuova' (Ed. Le Monnier), etc. Her method is based on this process.

and for rhythmical interpretation of poems (for the study of Latin metres). There are endless creative activities of this kind; but they all make considerable demands on the teacher. For though freedom and spontaneity should prevail, a certain organization is necessary, and activities must be carefully planned, since the teacher must never forget to what *end* he wishes all of them to lead. There is a treble purpose which we must bear in mind; we want to widen the child's horizon, set his inner energies free, and last but not least, we must incite him to learn the language by giving him its natural basis to work upon.

Now it is obvious that if we devote a third or more of our time to creative work of this description, we must find a quicker and more economical way of teaching the necessary amount of actual linguistic knowledge. In my experience the best results are obtained through substituting an organized system of individual work for the usual class teaching.

My method originated some years ago when I had the pleasure of teaching at Frensham Heights (Surrey, England). It has developed considerably since then and I have been able to apply a similar method to the teaching of French grammar with good results. As a detailed exposition is impossible here I will merely describe it briefly and give a few typical examples.

A language, like any other art, has its technique, its vocabulary and grammar, which must be mastered. And the sooner the better; for young minds, like young muscles, form good habits best.

Direct Method and Ancient Languages

In the case of an ancient language, the technical difficulties are particularly hard to overcome, for there is no opportunity for unconscious acquisition by ear, that most precious of all auxiliary aids where spoken languages are concerned. There are, it is true, a few Latin courses which can be used on the lines of the Direct Method; but to me they seem somewhat artificial; their vocabulary is obviously not that of our modern daily life—which is precisely the vocabulary required by genuine Direct Method—and the fact of their being (perhaps) a very clever reconstruction of the past is lost on a child. There is, too, a great danger of teaching him a kind of *latin de cuisine*, as the French would say, which, attractive though it is, is not the one he will find in Phaedrus, Caesar or Livy, the very first authors with whom he will come into contact.* There seems to be no alternative but to let him memorize every bit of his Latin grammar and practise it in long written exercises, exactly as his great grandfather did, with this differ-

ence, that in those days Latin was very much more alive, and hence more interesting, than it is to-day, and that all learning was based on this type of memorization. But if this method is possible with a child of fifteen, possessed of a real desire to learn the language and ready to absorb abstract knowledge, it is utterly hopeless for a young child. And yet the best age to begin Latin is between ten and twelve, not only because the mind is more supple then than it is later, but also because it allows teacher and pupils plenty of time (about seven years) in which to work thoroughly through a very interesting programme.

The Method

So here we are with our group of youngsters, about three hours a week (and no homework for the first year). During the first two years a good half of the time will be devoted to creative work based on Roman history.

This division into history and language does not, however, appear on the time table, for it would lead to an arbitrary splitting up of activities whose very unity represents our final aim. Generally an even balance automatically establishes itself; the child at first finds a certain amusement in working with the Latin apparatus and very soon wants of his own accord to get ahead with the language as well as with the history. Besides, a minimum of work in both is set for a fortnight or a month, as the case may be; and this must be done within the prescribed period, though it is left to the child to decide when he will do it.

The Latin apparatus is directly inspired by the Montessori grammar apparatus. It is not meant to *replace* a Latin course* but to be used *simultaneously* as a preparation and an auxiliary. Although it was originally designed for young children, I often found it very useful with older beginners. It is impossible to give a full description, but the following will give some idea of the method.

Every pupil receives a typed booklet containing the necessary indications for the work. At Frensham it was called the 'Guide' and the amount of work accomplished was called the 'Peak'. I have always kept to these terms for the word 'Peak' appeals to the children's imagination. At the top of every 'Peak' there is a Test to be passed before the child is allowed to climb the next one. At Frensham Heights we made the experiment of giving the children even greater freedom by reducing the number of set lessons to a minimum. The results were satisfactory, especially with the seniors. With ten to twelve year olds however, I have generally obtained much better results with a set number of lessons per week. But it is impossible to generalize as this depends entirely on the child's previous training. If he has been prepared by the Montessori method, for instance, one can usually rely on his ability to organize his own work.

*Not that we should limit ourselves to classical authors only. On the contrary, I think that during the last school year, pupils should be acquainted with a few authors of the post classical period and allowed to enjoy such beautiful pages as are to be found in St. Augustine or even the delicate little poems of the Italian Renaissance. These excursions, however, can only be profitable when a sufficient knowledge of the classical language has been acquired.

*At Frensham, we used Longman's Latin Course which proved excellent.

For the study of declensions there are five boxes, one for each declension, different in size and colour. The first declension box is white and divided into two transverse sections, a large one for feminine nouns and adjectives, a small one for masculine nouns. It contains about thirty nouns completely declined in Latin and in English, on small white cards, one card for each case; all the cards belonging to the same noun are tied together. Hanging on to the inside of the lid are several models of the first declension, endings only. After the use of the cases has been duly explained, the child's first exercise is to arrange all the cards of a given packet into the same order as the model. He can repeat this exercise with several packets of different nouns. Very soon he does not need the model except as a check. Then comes the second exercise; when the names of the cases have been shuffled the cards are placed accordingly. There is another exercise which will keep three children busy, one of them acting as a 'controller.' The cards of several packets are shuffled, the 'controller', word list and declensions model in hand, (every box possesses a word list in both languages and in the Latin alphabetical order) pulls out a card. 'Agricolae' he calls. 'Genitive or dative singular, nominative or vocative plural' says one child. 'Of the peasant or to the peasant, the peasants or O peasants' says the other. And the 'controller' severely checks the accuracy of the answers. Instead of having two children only, one may have two camps equal in number, and a 'controller'. The exercise has become a game; each child must answer in turn and if a child makes a mistake, his camp loses one point. The camp with the most points wins. It is even more fun if a limited amount of time is allowed for each answer; and if it comes too late, another point is lost.

Overcoming Drudgery

With a little ingenuity, there is practically no end to the variety of exercise and games, and the children easily find new ones which can be done with the cards of the declension boxes. Without being aware of it, the pupils memorize part of their vocabulary and above all, acquire great dexterity in the management of the cases, and last but not least, the child can immediately

correct his mistakes. I have always been struck by the children's keen desire to 'get it right', and in certain later combinations where verbs and prepositions are introduced, it is quite hard to get it right, and children are delighted when they succeed.

The memorizing of the vocabulary* is also helped by various loto games; special rules make these more interesting than usual to the pupils and to the teacher. Every child makes his own dictionary—illustrated if he likes—where words are grouped into families: trees, animals, clothing, army, etc. There is also the word bag, containing all the words (nouns, adjectives, verbs, etc.) which the children have come across and should know. Each word is written on a separate card: on one side the Latin and on the other the English. One child calls out either the Latin or the English and the rest of the class must, in turn, immediately translate. If the pupil fails he is fined; the fines, proposed by a council of children, may vary. For instance, J. who could not remember the meaning of *caput* had to practise standing on his head for a week—to the utter amazement of his parents to whom he explained that he was practising Latin.

The learning of the conjugations is done on much the same lines. There are no verb lotos, but quartette games which render excellent service, even with pupils so advanced that they have 'forgotten' the grammar of their youth, as may be expected at eighteen!

But young children generally love writing although they do it slowly (that is one reason why I have tried to reduce writing while increasing the drill), and after they have practised with the apparatus, they are quite content to display their best handwriting in the exercises of the Course; these do not seem difficult to them and errors are few. In the case of a serious mistake, however, the teacher does not say 'Write this again ten times', but 'Practise this again with the apparatus'.

This is the way I have been led to follow, but do not all roads lead to Rome?

*The vocabulary used in the apparatus must naturally correspond to the one adopted by the Course.

Debate Between the Classical Association and the Modern Language Association at University College, London

Thursday, January 3rd, 1935

'The Relative Value and Position of Classical and Modern Languages in a Liberal Education'

Professor Lascelles Abercrombie (*Classical Association*) said that there could be no hostility between classical and modern subjects, nor between the classics and science. He himself had taken Greek and chemistry and considered it an ideal combination. The real question at issue was whether classical or modern languages provided a better mental training. He considered that students brought up on modern languages were, on the whole, less fully trained than those brought up on the classics, and he had, moreover, often heard scientists uphold this theory. The linguistic training in classics made for a mind more likely to be accurate in detail; [translation from any modern language into a classical language being translation into an entirely different kind of language and calling for a very close attention to shades of meaning].

The greatest advantage, however, of a knowledge of classical language was a cultural one. Ability to read the classics enabled one to trace the foundations of our modern civilization. The past, as portrayed by the writers of Greece and Rome, must be felt as a living and active presence in the world of to-day. "The more we consider our state, the more we shall have to ask ourselves what we mean by civilization; it is the actual life of the past in the present."

Mr. Ripman (*Modern Language Association*) said that the dictionary definition of the term 'a liberal education' was 'an education fit for a gentleman, directed to the enlargement of the mind, as opposed to a technical education.' A hundred years ago, a gentleman's education had been based on the classics but during the last century modern languages had largely come into their own.

In the spheres at least of drama, lyric poetry and fiction there was little in ancient literature to compare with the moderns, whilst in scientific writings there was even less. Moreover, the reform of Latin teaching had been based on the reforms already carried out in modern language teaching.

A knowledge of modern foreign languages was more necessary now than ever before.

Professor Webster of Manchester (*Classical Association*). One of the chief advantages of a knowledge of the classics was that it helped one greatly to understand modern literature. A great deal

of modern writing would be quite incomprehensible to one who had had no classical training. He found himself constantly being asked by the Professors of French and German at his University to lecture to their students on Greek tragedy. Apart from literature, modern architecture and to some extent modern painting (Picasso, for instance) could be much better appreciated with the aid of the classics. Then again, the problem of modern democracy could be better studied in the classical writings than elsewhere. The Greeks had an awareness of external conditions which we are only now beginning to acquire. For example, Plato's description of town planning in the 'Republic'. In Greek and Latin there was something of unique and supreme value.

Professor Ritchie (*Modern Language Association*). If he were called upon to begin life again, he would not make his way towards modern languages via the classics.

One of the chief advantages of modern language study was the sense of reality it brought. For some types of mind, modern languages were as good a training as classics. He would never forget the first time he had bought a newspaper in France, and his feeling of power when his first few words of spoken French had been understood and had had the required result. The motive was not utilitarian—he did not want the newspaper. Every boy would probably at some time of his life have the opportunity of realizing that school French was French, but in the case of Latin or Greek it was likely that it would remain always just a school subject.

There should be complete unity between the modern and classical languages—the most valuable things being those common to both.

Professor Mackail deprecated the use of the term 'dead languages'. "They are not dead," he said, "they have ceased to be mortal." Our civilization is based on that of Greece and Rome and the languages of Greece and Rome are indestructible. The schools should judge for themselves how far Greek and Latin should be taught, but the admirable training of the mind claimed for the classical student can be given also by modern languages—if properly taught. It could, however, always be given better if Latin at least were included.

Psychology and Education

Charlotte Bühler

In May last, Dr. Bühler gave three courses of lectures for the Fellowship in London. This article contains short abstracts of each and of necessity gives only a general outline of her conclusions. The course on the Development of Personality is shortly to be published by Kegan Paul under the title of "From Birth to Maturity."

CHARACTER-BUILDING is a long and continuous process which goes on throughout life. Is it possible to study it scientifically? We have attempted to do so in the following way. We obtained permission from a number of friendly Viennese parents for a psychologist agreeable to them to visit their homes two or three times weekly for about six months. The psychologist took a regular part in the family activities, and was trained to write down after an hour's observations an accurate account of all that had happened and had been said by the children and the adults. After two years' labours we have now collected extensive information from twenty families. This is the first time that the results have been made public.

Our first result concerns the relationship between children of the same family. Our study shows that this depends to a great extent upon the relationship between the parents and the children, and the sort of situation that the parents create for the child. There is one kind of family in which the child is always the centre and becomes rather spoilt. Let us take a case in point. Gertrude, aged six, is motherly and considerate with her little sister, Steffi, aged three. Steffi accepts this kindness but never tries to return it, tending rather to depreciate her sister and praise herself. If the family fails to pay proper attention to Gertrude, she will begin to resent it. For she is giving too much and receiving too little.

Then there is a family of another kind, in which the practical point of view dominates and there is little consideration for the child. This is equally bad, as we can see in the case of Erna, aged nine, and Käthe, aged six. Erna never helps her sister but bosses her about, depreciating her and allowing no contradiction. There is seldom even any impersonal contact between the sisters, since every contact becomes a question for rivalry or domination. The real reason for this is that the mother treats Erna almost like a servant, showing her neither tenderness nor care. But Käthe seldom has to help her mother, and receives some tenderness and more than average solicitude. The result is that Erna attempts to revenge herself by domineering over Käthe.

We will describe a third family by way of contrast. Berthold is nine and Ilse eleven. The children have many interests in common, and play much together. They are a most co-operative pair. There is very little rivalry, and Ilse, although admittedly the leader, shows no despotic tendencies. This harmonious relationship owes much to the family atmosphere. For both father and mother take an active interest in the children, and do not expect too much of them, although they exact obedience without actually being severe.

These cases make it clear that the same family will present a different environment for each child. Erna's environment, for instance, is very different from Käthe's, and these individual differences of treatment are of much greater importance than the position of the child as first, second or third, which has been so much stressed by Adler.

Discipline and Obedience

Let us now turn to education. Here we shall consider two points:

1. How far does strict or mild treatment correlate with obedience?
2. What effect have rewards and punishments?

With regard to the first, when we investigated, using carefully defined criteria for strictness and mildness, we found that the degree of disobedience corresponded exactly to the degree of severity, the more severe, the more disobedient, except in two cases. In these the means of discipline used to control the younger child were transferred to the older, the parents not being able to differentiate between different types of treatment suitable for the two children. As regards our own personal result, we cannot decide which is cause and which effect. Possibly there is mutual influence, or possibly disobedience increases gradually with increasing severity.

Our investigation gave some other interesting results. Mild treatment was in general more effective

than strict treatment, while as far as our study went, severity seemed to be more successful with girls than with boys. There was no correlation whatsoever between a particular age and the success of a particular type of treatment.

Lastly we come to the question of rewards and punishments. Here our material was enlarged through the inclusion of talks with 200 middle-class Viennese mothers, forty of whom were trained to keep a careful diary, while fifteen children were kept under direct observation. We discovered that whereas a very high percentage of the mothers denied using any form of reward or punishment as a means of discipline, not one in practice really did without them. This is an interesting reflection upon the general uncertainty concerning educational practice to-day.

Children vary greatly in their reactions to educational methods. The same blame or punishment may cause no harm to one child, and enormous harm to another. Thus, a very sensible girl of ten I know, had a collapse because she was accused of telling a lie, whereas many other children would not have minded the accusation half as much. On the whole, however, to accuse a child of between ten and twelve of lying is extremely dangerous, and should be avoided in all cases.

Another investigation will be of particular interest to educators. A very thorough anamnesis was made with seventy people in order to discover the after effects of punishment. The results showed that good effects can only be expected from a punishment when the child recognises the educational and loving attitude of the adult administering it. Even when objectively just, the effect of a punishment will be unfavourable unless the child feels the adult's benevolence. Finally, the effect later in life of punishments resented at the time was even worse than the immediate effect.

The Development of Personality between Five and Fifteen

In comparison with the child of three who often seems unbalanced and obstinate, the child of from five to eight years old is relatively free from problems. Obstinance is abnormal. One essential change has taken place. While the three-year-old normally plays a game of pretence with his toys, a child of seven tries to construct something with them. He feels he is 'Working', when he builds with his bricks.

By five years old the child should be able to set himself a task and carry it out, an essential feature of success at school. It was found during an investigation made in Vienna that 80 per cent of the children who failed during their first year's work at school did so because they had not acquired this work attitude before entering. There may be several reasons for this—a slower rate of development, lack of constructive materials in the home (this is very impor-



Dr. Charlotte Bühler observing a child

tant), or bad health. That bad health causes mental retardation up to eight or nine years of age has been proved by researches conducted independently in the United States, Germany, Vienna, and Russia.

The pre-school child likes mostly to play by himself. But between five and seven, the child becomes a social being, and love of isolation in a child of six is an abnormal symptom.

Social characteristics are displayed very early—often we can see them in children only six or seven months old. Some are despotic and aggressive, others yielding or timid. The evidence goes to show that although education cannot do much to these characteristics, it can bring out and develop dormant tendencies in a character and give a better balance to the whole.

Eight to Twelve

The first half of the period from eight to twelve shows the least percentage of neurosis in children. With it comes culmination of vitality, of physical force. The child often boasts of his strength and courage, and sport often becomes the central interest in life. In group play the social factor is now enjoyed. This is the period of the gang, and the secret society, when rejection by the group causes the keenest disappointment.

The chief difficulties of this age occur in school, particularly in clashes with authority. Besides the enjoyment of physical strength, there is an extraordinary mental development, which leads the child between eight and ten to free himself from anthropomorphic ideas. The magnet is no longer a tiny man with invisible hands: it is a scientific problem. The child becomes a realist, and his mental interests form a counterpoise to the worship of physical force.

Between the ages of six and eight it was the state of mental development which determined success.

Now it is the mental endowment. It is only after twelve that special abilities develop. If they appear before then, they are rather a sign of general capacity than of special gifts, and seldom persist. Investigations have shown that this is true of most infant prodigies, although not of all.

Twelve to Sixteen

Between eleven and thirteen in the case of girls, and one year later in that of boys, a negative phrase appears. Girls become dissatisfied, restless and lazy, boys aggressive and obstreperous. The period is not favourable to work, and schools should take note of this fact, and lower their requirements accordingly for the time being.

Home conditions are particularly important for various reasons during puberty, although the adolescent is then on his way to becoming independent of his home. Social relationships are the adolescent's chief concern. Studies show that to boys and girls between twelve and sixteen, a group's ideals are of much less importance than the actual life of the group, since it is only between seventeen and twenty that these ideals are seriously studied. From the age of fourteen on, intimate personal friendships become an essential feature in the adolescent's life. From thirteen to fifteen with girls, and fourteen to sixteen with boys, a phase of hero-worship occurs, which is of decisive influence. Success at school then comes to depend largely upon the teacher's personality. It is consequently of the greatest importance that the school should provide really inspiring personalities to teach this age-group.

Teachers' Personal Problems

These lectures record the first results of an inquiry which is being undertaken at the suggestion of the New Education Fellowship. This inquiry is of as much importance to children as to teachers, since the success of education, as we now realize, depends not only on the adult's understanding of the child, but also on the adult's own life and personal problems and ideals. This investigation, which is now being carried on in Austria, England and the United States, should eventually help us in the selection of those qualified to be teachers, at least to the extent of enabling us to exclude the unfit.

The material underlying the following observations is of two kinds. First of all, material collected during two years of intensive investigation into the external and psychological details of the careers of 250 people in all parts of the world; and secondly some much less extensive material containing about fifty biographies of elementary and secondary schoolmasters and mistresses, Austrian and English, collected partly by means of a questionnaire and partly through informal talks.

The results of this inquiry to date show us certain specific problems which are peculiar to the teaching profession, such as the fact that teaching is more

absorbing than most other work, that it excludes many outside pleasures and interests, that as a profession it is poorly paid, and that great trouble is caused by authorities in some countries demanding that women teachers give up teaching when they marry.

But apart from these specific problems certain other things become clear. In the first place the inquiry shows us two groups, one containing those who wished from an early age to become teachers, and the other those who would have preferred another profession. It might be supposed that the first group had no problems. Yet one case investigated was that of a woman who, although she had wanted to be a teacher all her life, turned out to be quite unsuited for teaching, and had suffered in consequence. On the other hand, there were other cases in which the talent for teaching developed unexpectedly. Nevertheless those who did not choose the profession deliberately seem to have had much more difficult problems to solve than those who did. An advisory station is clearly needed to prevent the born actress or the mere theorist from adopting the teaching profession. For the teacher's essential talent seems to be a certain ease and joy in handling children, quite apart from any interest in educational method.

Three Turning Points

If we now turn to more particular difficulties, such as troubles with headmasters, problems of discipline, dislike of curriculum, and other restrictions, a remarkable fact emerges. These difficulties seem to occur most frequently at three points in the teacher's career. Between twenty-one and twenty-four years of age, round about thirty and again at forty. The first reason for the accumulation of difficulties is clear. It is a question of the beginner's problems. Nearly half of all the careers studied had these initial difficulties. But what about the other two culminating points?

Here we must call in our more general material to help us. There seems to be three periods of life which show typical difficulties. The first period is both expansive and provisional. During it, teachers undertake many extra curricular activities, and are anxious to exert great personal influence. Expectations are often so high that disillusionment is bound to follow. A crisis therefore occurs, generally about thirty years of age. Unfulfilled wishes now seem more urgent than before, and disagreements with staff and colleagues are more keenly felt. The problem is to settle down to work, realizing that life does not hold unlimited possibilities for us and that our life's work is of a definite kind.

The third period of difficulty arises at about the fortieth year of life, when we desire to see the results of all our efforts and are beginning to have to restrict our activities. The chief need then is once again a change of attitude, due to a recognition of the normal stages in the psychological development of the individual life. It is this change which gradually enables the difficulties to be solved.

Book Reviews

'The Family Book' edited by Gwendolin St. Aubyn, with an introduction by Harold Nicholson. (Arthur Barker. 8s. 6d.)

This book will be a real blessing to common or garden parents like myself. Up to now, if I have wanted information about John's earache or Jane's tempers or the working of the Dalton plan, I have had to hunt among a dozen or more different books. But here we have a book whose real aim is to put simply and frankly before the public the views of experts on all matters relating to children. It is divided into three parts and twenty-three chapters. Part I is on Health, with chapters on Preparing for Marriage, two on Birth Control, one on Having a Baby, others on feeding and clothing, ailments and diseases and a particularly good one, Home Nursing and First Aid.

Part II is Development and Education, and contains, among others, chapters on Sex Education for Small Children, Problems of Behaviour, Development of the Adolescent, and Education in the Home. Part III contains articles on Books and Children, Ethical Aspects of Family Life, Financial Problems, Careers for Boys and Girls, and Child Welfare work. A very complete bibliography and a list showing where help and information can be obtained should be of great practical value.

A book of this sort always makes one ask whether the chapters are just haphazardly strung together or whether there is real unity and design. In this case, there is certainly a design. It is assumed that most readers will agree that a 'stable family is necessary to human welfare' and that parents desire their children to be 'not mere replicas of themselves, but individuals capable of adjusting their personality to an environment which, when they become adults, is likely to be very different from our own world', and finally, that this aim can best be achieved by stimulating and wisely directing the child's spontaneous growth.

Mr. Harold Nicholson's wise and encouraging introduction merits careful reading. He writes of the 'perplexity of the modern parent', confronted with a 'mass of experimental theory on the one hand and a profound disinclination to experiment on his own children'. It is to meet this bewilderment that this book has been compiled. It advocates no extreme measures, it suggests no unwise experiments, no abrupt severance from previous formulas. Instead it provides the modern parent with certain very carefully considered proposals, based on acquired experience. The general basis of this theory might be described as Individualism—but not the individualism of the extremists in modern education, for the child is to be encouraged to regard the rights of others as well as his own. Wise discipline is to be upheld, while, in the chapter on Ethical Aspects of Family Life, the headmaster of Canford School states

frankly that parents who allow their children to grow up without reverence for things which are holy are diminishing rather than increasing their freedom.

Some of the chapters take us over ground that has been covered often, but others are, I think, entirely new. I doubt if the financial problems of the family have been set out so completely; Mrs. Pedler not only gives the exact cost of various types of nurses and of schools, but she weighs up the probable effects of each with great insight and clearness.

The long chapter on the education of boys not only gives a very full review of the different types of school available, but also a most sympathetic exposition of the schoolmaster's difficulties. Sir Herbert Morgan, in *Careers for Boys*, links career with character in a very attractive manner and ends with a warning; boys and girls must be made to realize that it is only by hard work that they can succeed.

In fact, if we read this book we shall certainly not fail from lack of knowledge, be we parents of a few weeks' or several years' standing. But let us remember that however wise the advice or accurate the information, in our transmitting—or transmuting—of it, we can make or mar it utterly. In the words of Mrs. Hood, 'What influences a child are not things taught, but lives lived'.

Celandine Kennington.

A History of Everyday Things in England—Part Four. 'The Age of Production', 1851-1934. Written and Illustrated by Marjorie and C. H. B. Quennell. (B. T. Batsford. 8s. 6d.)

The authors' method of writing history serves to make their books more than a mere adjunct to the ordinary history book, concerned only with war and politics. Theirs is an equally important work, for history should be concerned with the interesting aspects of everyday life in bygone times just as much as with imperial conquest and political strife. In this, the last volume of the series, the Quennells have brought the story of our social advancement up to date. The introduction of compulsory education in 1870; free schools legislated for in '91; the increase in our knowledge of sanitation; town planning; our emancipation from the atrocities of Victorian architecture; the arrival of electricity, wireless, the combustion engine, mass-production, the retail trade—these are the things that have shaped our modern civilization. Names such as William Morris, the founder of the Kelmscott Press, Marconi, Pasteur, Lister and Koch, the Wright brothers and that other William Morris, now Lord Nuffield, stand for the march of progress and for service to our civilization. Huxley is quoted as saying: 'Pasteur's discoveries alone would suffice to cover the war indemnity of five millions paid by France to Germany in 1870'.

The authors have drawn excellent illustrations of period costumes, old ships, buildings; and there are

numerous photographs of modern mechanical wonders. The only fault in the book is that it is too short to tell us all we wish to know. But that is a fault on the right side, for the young reader will be stimulated to explore further on his own, and find out from other sources (many of which are given here) more about the absorbing history of everyday things.

David G. Cleage.

'Form in Literature'. *Harold Weston; with a preface by John Drinkwater. (Rich & Cowan, 12s. 6d.)*

Literature is the most fluent medium of expression among all the arts, but if its fluency is abused the work must suffer as in any more restricted sphere. To-day it is abused. The most cogent criticism levelled at the modern novel is that it is untidy, and Mr. Weston has therefore rendered valuable service by providing a long-felt want—a complete guide to the principles of form in literature.

The importance of form is the unity it gives to a work, and so there is a double intention in this book. First, to examine the forms of construction underlying all dramatic writing, whether in novel, play or short-story form. Then to give them unity: to show that no matter how each good craftsman varies his pattern, each pattern is woven on fundamentally similar lines. Perhaps the best way of discovering the elusive principles of form is to examine the way it

dominates all literary masterpieces. That is the line of approach here.

Any plot consists of an intention and the execution, or frustration, of that intention. The successive stages through which this is done are outlined in diagrammatic form, and the diagram is illustrated by acute analysis of a number of great works of literature in such a way as to show the bare patterns of each, and the points they have in common.

Where man and his intention are not the thread on which the plot hangs together; where man is but the sport of destiny, again, by reducing this 'negative' form to its sheerest outline, it is brought into line with the positive. Even the Picaresque form, where incident is of greater interest than intention, has a unity of form of its own.

Each step, with the variations employed, is dealt with in turn, and always with reference to, and examination of, some particular chef-d'oeuvre. Especially interesting is the short chapter on the importance of *Theme* (a general, or universal, law of life) as giving unity to a work, and the *Significance* it lends to the story as interpreted by action. Lack of theme, or confusion of themes, is responsible for too much of the formlessness of modern writing.

Form alone cannot give a work greatness, but it does prevent inspiration being swamped by obscurity of purpose, and without it the best work will not be achieved. Here is a scholarly exploration of its principles which should be appreciated.

David G. Cleage.

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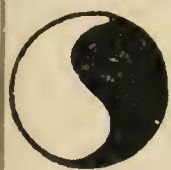
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A Monthly Magazine for Parents and Teachers

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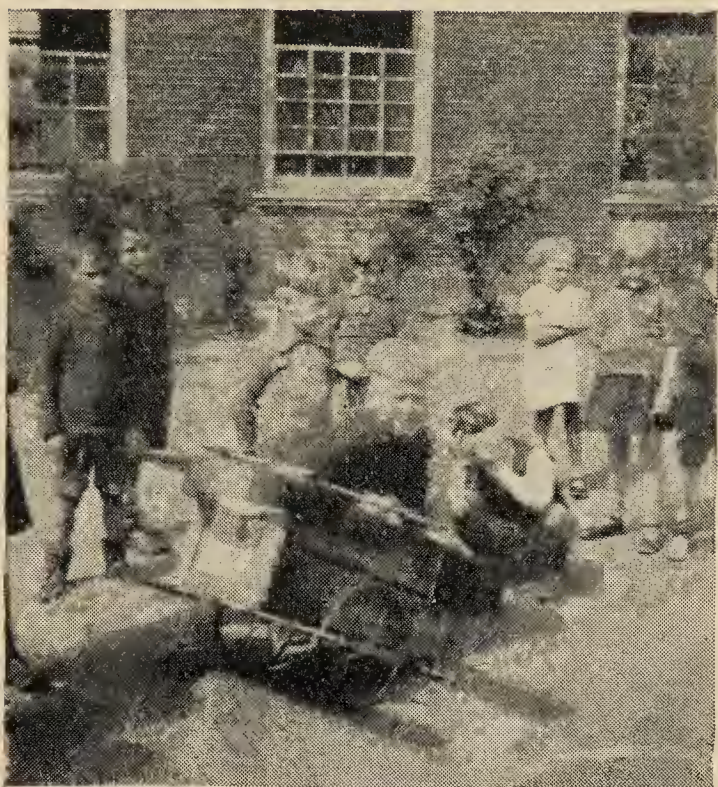
Editor : Beatrice Ensor *Assistant Editors :* Dorothy Happold, Anne Pedler, P. Volkov
The Editor is not responsible for views expressed by contributors

MARCH, 1935

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THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

THOSE of us who have been in the school system for the last quarter of a century—not in one school or group of schools, but in many; not in one country but in many—cannot but realize that there has been a very big change both in the content of instruction and in methods of imparting it. This number, which deals particularly with new ways of teaching in Junior and Elementary Schools, does, we think, reflect that change very clearly. There is abundant evidence of a new spirit at work, if not as yet in the majority of our schools, at any rate in a very large number. In fact, the New Education is beginning to permeate the general body of our education.

AT this juncture, we should not forget the debt we owe to the pioneers who have made this possible. When, some years ago a critical spirit arose almost simultaneously in different parts of the world, current educational methods were appraised and found wanting. Immediately individual teachers began to experiment. It was easier to do this in private schools, and some of the most progressive of these became laboratories in which new techniques were forged. Many of the experimentalists, such as Dewey, Montessori, Parkhurst and Washburne, evolved a definite philosophy of teaching from the particular technique they practised. Though each of these schools of thought had its own partisans and exponents who applied the theory and the method as a whole, there are certain basic principles common to all of them. Thus they all demand a greater respect for the child's individuality, less mechanical repetition, more opportunity for spontaneous self-

expression, and all are agreed that children make more progress when they are actively interested in their work. Though we have not a great many schools in any one country run *purely* on Montessori or Dalton or Decroly lines, yet we can trace the influence of these leaders in our current educational practice.

Nor must we forget our indebtedness to other individual pioneers who assimilated the new ideas and used them in a modified form suited to the conditions under which they had to work. A man like A. J. Lynch, for example, who adapted the Dalton plan to a poor London school of 500 boys, has influenced hundreds—perhaps thousands—of teachers all over the world. They read his book, they heard him lecture, they visited his school, and as a result they too adopted the idea and evolved a plan suited to their special circumstances. There are a host of other names, Angelo Patri, in New York, Amelie Hamaïde, in Belgium, or Jessie Mackinder, who took the Montessori principles and applied them in her own way in an infant's school in London, and has been able radically to change the teaching of infants in many schools throughout the world.

IN this way, the New Education has profoundly influenced the general trend of teaching. But it is still something of a jig-saw puzzle. One teacher may introduce rhythmic exercises here; elsewhere another concentrates on music or drama, and a third finds new ways of teaching crafts. Their enthusiasm is vivid, stimulating, infectious; and so the leaven of their ideas gradually spreads throughout the school. Slowly, the parts of the jig-saw are being fitted

together and a definite pattern of modern teaching is emerging which must, in its turn, shape the teaching of the future.

THERE are three main, definite and outstanding changes in modern educational practice. In the first place, we now see that we must educate the whole child, not just his mind, but his body and his spirit. This has inevitably brought about a widening of the curriculum; far more stress has been laid on physical development, on hygiene, fresh air, exercise; room has been found for drama and art and music, so that emotional avenues for self-expression are opened up. It is recognized that mental ability is not simply developed by learning by rote, but by following individual interests, by free discussions, by spontaneous activity, by co-operative endeavour. We have come to understand that each child has his own individual rhythm of growth, and that we must allow different children to develop at different rates, and hence that we must give plenty of opportunity for individual work.

Secondly, the subject matter of the curriculum should be linked with life. Even ordinary skills, reading, writing, arithmetic, should not be allowed to become dead matter; they should be charged with interest by being related to the actual needs and problems of everyday life. It is interesting to see, from the articles in this number, how this principle is applied alike in the curriculum of small rural schools in Italy and in the geography and number lessons of many of our own elementary schools.

BUT the biggest change of all is the change of attitude towards the children we teach. It is based on the new psychology which helps us to see each child as an individual whom we must respect, without striving to mould him to our pattern. It bids us seek the cause of abnormal behaviour rather than to punish it, and use sympathy rather than force. And so the modern teacher has an exacting task; each child is a separate problem, only to be understood after careful consideration of the child's environment, his parents and his home. An example of the new approach to the understanding of children is to be found in Miss

Daniell's article on her work in connection with the emotional life of the children she taught. But this new spirit is not, alas, universal. There are many teachers who still take refuge in punishment, who believe in regimentation and are satisfied with a passive well-behaved class; there are many who have not yet grasped the most elementary principles of psychology. True, they may be superficially acquainted with the theory, but they lack understanding: their own attitude has not been changed by the acquisition of new knowledge.

It can be said, however, that the very essence of the New Education is a change of attitude towards the work of teaching and the children who are taught. We believe that the articles in this issue, dealing with various types of schools, shows that this new spirit does indeed begin to walk abroad. As Dr. Stead says: 'Let each one ask himself or herself, "When my working day is over, what spirit will walk abroad in my late school?"'

There is, however, sometimes a tendency to try to formulate the principles of the New Education in terms of a new system, and to crystallize it too definitely. And we must beware lest in so doing we lose the elusive quality which cannot be expressed in formulæ. In teaching as in living, it is the spirit in which we work that matters. New techniques, more apparatus, more freedom of choice for our pupils, these things are of little account unless we add to them a new type of human relationship, one which gives confidence and brings a spirit of friendship in which the best qualities of each individual can grow. It implies a belief in the genuine goodness that is in everyone; the art of modern teaching is to establish the right type of human relationships to draw it out. It may be said that the best teachers have always known how to do this; but there are few born teachers. Modern education aims at making this kind of relationship between teacher and child the rule and not the exception by basing it on a knowledge of psychology.

New techniques, new curricula, new methods are all a part of modern education, but the essence of it is a new spirit, a spirit which if spread, will bring the dawn of a new age.

The Failure of the Junior School

H. G. Stead

Ph.D., M.Sc., F.C.P., Chief
Education Officer, Chesterfield

DO not mean to imply that the Junior School is an absolute failure. I do suggest that it has not yet entered into its 'Promised Land'. For this failure, I do not intend to apportion blame. I wish to diagnose the reasons for the failure in order that steps may be taken to retrieve the position.

The complete Hadow reorganization visualized three successive stages in education in this country.

- (a) Infant and Nursery Schools (for children from 2 or 3 to 7).
- (b) Junior Schools (for children from 7 to 11).
- (c) Modern (Secondary) Schools (for children from 11 to 15 or 16).

The first of these types has always been one of the bright spots in the English educational system and it continues its tradition of free development. The third has made (where reorganization has been real and not merely a paper scheme) a good start and is experimenting and pioneering in a most promising fashion. But the intermediate stage!

Inferiority Complex and Junior Schools

The Junior Schools, and many of the teachers engaged in them, have developed a definite 'inferiority complex'. It was perhaps unfortunate that they were referred to by many as the 'legitimate successors of the old elementary schools'. For successors have a habit of continuing traditions. It was even more unfortunate that in many areas and by many administrators any old school was considered suitable for the Junior School. New Senior Schools were erected and senior scholars placed in them. And the places not considered fit for seniors were cheerfully allotted to juniors.

Again, in the years following the issue of the

first Hadow Reports, all the talk in educational circles was of the 11+ child. One would hardly have realized that younger children existed. And when the Heads of the new Senior Schools were selected, those who had to take charge of a Junior School thought only of the loss of the senior children—not of the needs of those remaining. They argued (I am not attempting to say with what degree of truth) that they were going to inferior posts. The same was true of the Assistant Staffs. To be selected for the staff of a new Senior School was almost a promotion; it was certainly a sign that ability had been recognized. To be placed in a Junior School was nearly a reprimand.

Examination Bogies

Then there was the examination bogy. In most areas there is a transfer examination at the age of 12+, and whatever is said to the contrary, Junior School teachers feel that their reputations depend upon the results obtained in it by their pupils. In part this is due to the value placed by parents upon the success of their children (this is reflected in public opinion). In part it is due to a false conception of the value of education held by members of committees; in part it is due to unwarranted assumptions by teachers (or a wrong set of values). Upon this point, some concrete proposals can be made.

- (1) Abolish all publication of results in the Press.
- (2) Abolish all 'honours' boards in schools.
- (3) Forbid any reference to 'scholarship' results in applications for promotion.
- (4) Forbid the asking of any questions bearing on this matter at interviews.

The evil lies not only in the Transfer

Examination. Entry for *competitive* Musical Festivals, for example, limits the possibilities of a school just as much.

It has been suggested that the Junior School Teacher is suffering from an inferiority complex brought on by a variety of causes. To many people it almost appears as if the terms 'Infants' and 'Junior' placed in front of the word 'teacher' refer to the nature of the teacher and not to the type of school in which they teach. The whole problem is a psychological one—how to restore real pride in their work and importance to all those engaged in Junior Schools.

The Need for Courage

The real needs of the Junior School require studying; the psychology of the Junior School child must receive attention. The belief that its job is merely the teaching of the three R's must be abandoned. This has its place—but so

has music, dramatization, art and physical training.

It has been said that in every school someone's spirit walks abroad. The spirit of the Junior School must not be the ghost of a departed tradition. It must be a spirit—a thing of beauty, life and charm—something akin to the spirit of the children in attendance. Let all Junior School teachers take heart. The work they do is as vital and as important as *any* educational work. There can be no question of relative values here. Good work done in the proper spirit is of equal value, be it done in Senior, Junior or Infants' Schools. The opportunities are as great in a Junior School as elsewhere. Much experiment is needed; bad traditions have to be broken; freedom has to be won. And the teachers are the essential factor. Let each one ask himself or herself, 'When my working life is over, what spirit will walk abroad in my late school?'

Play Making in A Junior School

D. M. Tempest

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ALTHOUGH it is true to say that the English Junior School is a 'transfer' examination system, the curriculum of which includes, Reading, Writing and Arithmetic, there are many opportunities to work out experiments in certain activities which can achieve some definite result.

Play Writing by the children may form a most interesting voyage of discovery; but like all other experiments the way must be prepared for it. And so this type of work precedes our task: from six years of age children have a good deal of exercise in the dramatization of stories—learning and acting short, suitable, well-written plays—miming (teaching graceful movement) in the musical games lessons, so that by the age

of eight a real interest in acting has been established. Learning plays from text-books might continue to have its uses, but when a child reaches eight years of age it requires from dramatic work some individual work of real educational value. Hence arises the idea: 'Let's write a play', 'A Play for Children by Children', and out of that desire 'Robin Hood—a play with Prologue and Epilogue' develops as the spontaneous work of a class of children aged roughly eight to ten years.

Stories of Robin Hood are read and told to the children as part of their literature course, and it is found that a proper understanding and appreciation of these involves a certain knowledge of contemporary life and customs.

Accordingly a wide field of history is touched upon; for just as King Arthur was the hero of the knightly classes of feudal times, so Robin Hood was the popular figure among men of the lower orders. The difficult lot of the peasant and yeoman was made more bearable by the frequent visits of wandering minstrels. These poets, whose identity has long been lost in antiquity, brightened the leisure of the down-trodden by songs of the bold outlaw, Robin Hood. The children show real appreciation of these stirring songs, of their lyrical, dramatic and historical value, and they are interested to learn that these form the source of literature for our knowledge of the exploits of Robin Hood. They readily see that the earlier ballads are the best, for the later ones have deteriorated in many cases into rough doggerel rhymes.

Very early in the lessons the children seek expression in dramatization. They live again the stories described in the ballads and books, but it soon becomes obvious that a group of children are intent upon improvising their own plot.

Thus the new field is opened: Play Writing. The children are encouraged to decide upon a definite plot—a skeleton idea—and to sort out the essential characters and to formulate a definite idea in mind of the character each is to adopt. Ideas are written on paper, handed in to the teacher, and then at a later lesson discussed. The writer is expected to take upon himself the duties of director of ceremonies—explain his intentions so that the caste chosen would interpret his ideas to supply the dialogue.

This proves in several cases very amusing, for incompatibilities in medieval and modern parlance frequently crop up. In other cases it is surprising, for some children show a real knowledge and understanding of medieval times, which bear testimony to comprehensive reading at home. Much interesting language study evolves from this side of the work.

The general tendency is to split the idea into too many scenes, and too many children want a whole succession of blood-curdling incidents, gallows scenes and pitched fights.

Ideas are sifted and tried out until the final idea emerges—‘We must have a potter in our play’ one child declares—this was because he was keen on clay modelling, and as this fitted

in with the general scheme a potter was included, and the original villain, Sir Guy of Gisborne was made to adopt this guise.

Much natural talent is discovered from time to time; the characters are expected to clothe their thoughts in concise dialogue, leaving out all but the essential. The critical faculties of each member of the class are exercised, for as the story progresses, the dialogue is written down by the teacher and discussed later.

Parts for the girls present a difficulty, but this is solved by the inclusion of a prologue and epilogue of wood spirits. The dancing here is quite free, a suitable gramophone record is chosen and the girls are expected to respond. Powers of verse making are next tested, for we agree that wood nymphs should preferably speak in verse, and we find this decidedly an adventure.

The final dialogue is at last achieved. The children write out their own copies of the play and the caste is provisionally decided. It is good to see the boys busy shaping arrows, fixing feathers and making bows.

Ideas on costume are suggested by boys and girls, and sketches and paintings are produced. Contemporary costumes are studied by some children from books obtained at the Public Library.

The actual production as a Play has begun. There has to be true interpretation of each character and the children are full of constructive suggestions. Mistakes in stage technique are pointed out and corrected. Speech is studied: characters are made to hide behind the black-board and talk from there, and it is fun guessing to whom the voice belongs, or noticing faults of voice production.

Thus our experiment, as the play emerges, brings us many activities and many adventures. As one child remarks: ‘I feel as though I were travelling through Sherwood Forest—making new discoveries—bringing to light forgotten incidents around the life of the hero Robin Hood’.

So one continues with other similar experiments. The puppet show has taken its place this year—puppets modelled by the ten year old boys—and many interesting little plays are now written by individual children in their own play books.

Competition in the Junior School

K. Rich, B.A.

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ONE of the problems confronting the teacher in the Junior School is that of harnessing and guiding that spirit of emulation and competition which begins to manifest itself in the average girl or boy at about the age of eight years. The little child up to seven years or over is the complete egoist. So sure is he of the excellence of everything he does that he finds it unnecessary to compare the results of his efforts with those of his contemporaries except, on occasion, to demonstrate and prove to his own satisfaction their entire superiority.

The growing girl or boy, however, from 8 to 11 years, begins to realize the development of his own powers both mental and physical and to wish to measure his strength against that of his companions and if possible to outstrip the feats of others by fair, or, in some cases, by unfair means.

The student of Moral Philosophy must be left to judge the ethics of deliberately cultivating this spirit of emulation and directing it to the service of the school, but whatever reply he may give, the fact remains that the spirit will be there and may display itself in various undesirable forms if left to develop unheeded. It may appear as bullying in children who, unable to excel in fair competition, and determined to do so somehow, are constrained to measure their strength, physical, mental or moral, against the weaker opponent. The cheat, the sneak-thief, the cad in school, are all following the same natural instinct to show real or assumed superiority of powers or possessions.

The first and most obvious means of directing this competitive instinct is by the introduction of competitive exercises into the Physical Training course. The Handbook of Physical Training issued by the Board of Education gives numberless opportunities for doing this in the ritual lessons prescribed. It has, however, been found that the teacher who runs a team of high

jumpers or sprinters or tug-of-war enthusiasts or experts with the ball and gives them suitable methodical and intensive training outside the prescribed course has a grip over the children lacked by others who do not. The child who has a natural flair for athletics finds himself; the bully and boaster, invited gently but firmly to join the team, is relegated to the place his talents make for him, and is much less likely to cause trouble inside or outside school; the temperamental child will apply himself much more cheerfully to the less attractive school tasks if he seeks a place in the team or if he fears to lose the place he has gained. The Education Authority which provides fields for the exercise of such contests is doing more than providing merely for the children's physical development.

Athletics have not, however, a universal appeal even to growing children and other forms of competition have been devised.

Verse making is popular among children of 9 years and upwards. Possessed of average intelligence, but not special literary talent, they will turn quite a neat limerick, as the following, written by a girl of 10 years, shows:—

There was a young lady of Sark
Who was swallowed up whole by a shark
She said, 'What a pity!'
And made up a ditty
And sat singing there in the dark.

Needless to say, such verses are not treated as literary effusions but simply as contributions to a game.

Competitions for illustrations in silhouette to accompany chosen verses and for designs for paper jackets in which to keep them, call upon children of different tastes; while contests for supremacy in some particular branch of Handwork or Needlework are perhaps most popular of all. The work contributed is also valuable as setting standards for the less able children in these particular tasks.

In organizing competitions it is not always necessary or desirable to offer a tangible reward. The value of the competition as an aid to education and moral training is, in fact, lost if it degenerates into a scramble for prizes.

The children soon realize the spirit of the lines,
 'No endeavour is in vain,
 The reward is in the doing,
 And the rapture of pursuing
 Is the prize the vanquished gain'.

Learning through Play

E. R. Boyce

New Methods in an East End Infant School

THE school in which this experiment is being carried out is in one of the very worst parts of the East End of London where housing conditions are appalling and where there is nothing to break the monotony of narrow mean streets. There are 250 children in the school between the ages of three and eight; and they are essentially children of the streets for they have practically no home life. Their background is extraordinarily limited: it is not only that they rarely leave their district, but that few of them even get far enough away from their own streets to see a main road. Some of our five-year-olds had never seen buses before we took them on an excursion. Their physique is very poor and most of them are ill-nourished, not so much from lack of food as from wrong feeding. They are nearly always tired for they seldom get enough sleep.

The Aims We Strive For

It is very difficult to set out the aims which direct our teaching; but there seem to be four main points:

First, we want to try and make up for some of the things they lack, so we surround them with bright and attractive colours, pictures and flowers and try to let a little beauty come into their lives. Then we want to teach them habits of cleanliness and hygiene, decent speech and manners, and we try to give them some feeling of security and a great deal of affection. There



Making a house in an East End School

is no stability in their home life, they are punished one minute and coddled the next, they are never spoken to gently. So we try to be consistent in our treatment and definite about what may and what may not be done. When they come to school they leave the life of the streets behind and find the security and affection they miss at home. Lastly, as far as their intellectual development is concerned, we have found that we can teach more by putting them in an instructive environment with tools and materials they can use than by any amount of formal teaching.

Suiting Play Material to each Age

In each class we give them the toys and materials which they need for that stage of development. The three-year-olds have toys which help their physical development, see-saws, slides, large bricks, trolleys, jumping steps, etc. They need also materials for experiment and make-believe; therefore they are given a large bath of water, a deep sand bin, fitting toys, crockery, dolls

and teddy bears. They spend their day almost entirely in free play, eating, sleeping and washing. We notice here a great deal of solitary and independent play.

The four-year-olds also have see-saws, hoops, balls, ropes and sand, but in their classroom there is a large playhouse equipped with the necessary toys for family play. Dollies are taken out for airings in the pram, tea-parties are given, sometimes a 'family' moves all its furniture. These children also have plenty of paint, chalk, large boards, puzzles and pattern-making games, besides a number of boxes of all sorts and sizes which serve as vehicles, shops, houses, etc.

The five-year-olds have also a shop corner besides their home corner. Just at present a barrow round has developed from the shop and 'fruit' and 'vegetables' are hawked round the school. The family play is much more developed. On washing day, the dolls' clothes are properly washed, mangled and hung out. The following day they are really ironed and put away. Another day is baking day when real jam tarts, currant and chocolate cakes are successfully made and cooked. Friday is always spring cleaning day.

The play in this group becomes quite social: the natural leaders of the class organize and direct activities. A piece of co-operative work at present is the making of a fire-engine. The little girls begin to sew for their dolls now and to furnish little houses of their own.

Towards their sixth year the play almost becomes communal. The family needs food, and 'mother' goes to the shop to buy it, perhaps taking the bus (made from orange boxes) to get across the room to the shop. Each group begins to link up although solitary children still play alone with puzzles or picturebooks.

The six-year-old classroom presents a different picture. Here the children are intensely interested in transport. They have had expeditions to Victoria and Waterloo Stations and to the docks. The play is still imaginative but has a far greater constructive element. Trains, a booking office, a post office, paper and flower stalls, have been successfully made, but just at present the interest is in docks, rivers and ships. Each day more ships are made, more warehouses, cranes, lighthouses, fishing

nets, herring baskets, etc. Their interest has led them to investigate the subject of coal-mines and a miniature mine is being constructed with wire, wood and tin.

The seven-year-olds have lately been playing Red Indians, an interest which is an outcome of air mail play. They are becoming skilled in simple weaving, spinning and clay modelling. Their play has been successfully included in their dramatic and musical work.

In this way we leave them to educate themselves, but of course, by the time they are nearly eight they have to have certain knowledge of reading and number. It is extremely difficult for these children to learn to read, for they never see books and no one ever reads at home. We have to read a great deal to them, and give them picture books to look at in order to create the desire to read. In the big hall two corners have been turned into libraries, one for the older children and another for the little ones, where they can go whenever they are free, and when they are interested, then we can teach them.

The Three R's

We give no formal work until the children need it. In the three- and four-year-old classes there is none. Among the five- and six-year-olds there are some who want to read and do sums, and then they join the 'school' and in this way the school group grows up amongst the other play groups. If a child is nearly seven and still does not want to read, we persuade, suggest and encourage, because at $7\frac{3}{4}$ years he must know quite a lot. We do not find that children suffer at all from not beginning the three R's till six or later.

The three-year-old's day is all play; the four-year-olds have music and stories, and play the rest of the time. At five they have one and three quarter hours out of a five hour school day free for unorganized play, besides play-time, out-of-doors play with ropes and balls. Actually this amounts to more than half their school day. The six-year-olds get a little less and the seven-year-olds a little less still as they have to be preparing for the junior school; but when the children are free they can use the material as they like and we leave them entirely alone. There are just two rules:

we take proper care of school property and we control our voices within reason.

As the seven-year-olds are leaving so soon, they have to work at reading and number every day. When they come in to school they find written on the notice board the amount of practice work which they should do that day. It may be something like this: 'Do four sum cards, two table cards, read a story, do a job card, write your diary'. The children work through it any way they like. They should be finished by 10.15 a.m. If they are ready before that they are free to go and read in the library, use a meccano, sew or do any other quiet job. If they do not finish they have to do the work in their own free time. We always try to teach them through their interests. When a teacher sees a group concentrating on one idea she talks to them about it and gives them information so that they can carry their play further. The older children have really vigorous discussions about their plans, and the teacher, as a member of the group, tries to lead them on to wider interests.

Communal Life

We find that we must have a time-table, because it gives the children a feeling of security and a sense of rhythm when there are certain things which are always done at the same time each day, such as meals and play-time, and music which is always at a certain period for each class. Children need a scaffolding of security provided that within it they can be free. They can talk at any time except during stories and prayers. If quiet is needed the teacher holds up the Montessori silence card and the children understand it at once. We give them as much art and music as we can. Each class has its own painting corner which can be used during free periods, and dressing up box, and each has a music lesson every day.

The classes are not separated all the time. The carpentry benches and tools are common property, and when a child needs to use them he goes from his classroom and does his 'job' at the bench. Here he meets members of other classes and chatters with them. The older children often help the little ones with their tools. The same thing happens in the libraries

or in the 'kitchen'. (This is the place where the cooking and washing are carried on.) A school shop is open twice daily. One group of children is responsible for it, but every one uses it. This applies also to the Post Office. The postman delivers letters all round the school at 3.30 p.m. each day.

Every morning, all but the three-year-olds assemble together for fifteen to twenty minutes. Sometimes there are birthdays to be celebrated with candles and greetings, on most days there are discussions and comments on new activities and developments. All the classes know what the others are doing. Sometimes they are able to suggest ways in which they can help each other. It is during this time that we ask the children to co-operate with us about something vital to do with the successful organization of the school. When gardening is in full swing we have to decide together where it is legitimate to bury hidden treasure and where is the space reserved for seeds! The question of a possible time for returning to school in the afternoon also had to be discussed as teachers found themselves with large groups of children at 1 p.m. instead of 1.50 p.m.

Above all we try to make the children feel that we are their friends, and because they feel safe and sure of our affection, we have very little trouble with them. I cannot recall a single instance of serious lying. There is no reason for the children to tell us a lie because they are not afraid. When they first come they do tend to take things home, but this 'nicking' as they call it, is perfectly natural, for they have so little of their own. And it is very easily stopped, for the children soon learn that hammers and other coveted possessions have to be left behind at school. Sometimes, of course, we get aggressive children, and if they are too obstreperous we send them out into the playground with a football to work it off, and we generally find that this type of child gets rid of his surplus energy by chopping up boxes or breaking wood which the other children need for their play. We are more concerned over the anxious children and, unfortunately, we can do very little for them except give them security and affection while they are with us; but only too often the confidence we build up is broken down when they get home.

Emotion the Driving Force of Life

Some results of an experiment in an elementary school

Katie Daniell

LIFE in a free, experimental school gives one a unique opportunity of seeing children as they are, rather than as they think we want them to be.

Certain facts emerge as we watch the children at work; and we begin to feel that for years we have been over-anxious about quite the wrong things in so-called education. We have striven to control and educate the least controllable and educable part of a child—his mind; and we have quite happily ignored the educable force—his emotions.

Emotion an Educable Force

The study of mental testing has shown us two things, first the great variability of native intelligence, to which we cannot apparently add one cubit; second, that the results of our tests vary according to the emotional state of the child's mind at the time. We know from experience that our emotional attitude alters the whole aspect of the world, that if we are happy, we can work wonders, while unhappiness somehow diminishes our powers.

But we realize this strength of feeling ourselves with a sense of shame. So we see our children wanting to do things wholeheartedly, urged by desire for love or knowledge, and yet we deny them fruition of their most vital desires in the name of education and control, though we have forgotten the true meaning of either.

At last we begin to understand the importance of the instincts and the very real fact of the unconscious. But we have still to realize the significance of emotion. Emotion is intensely personal; for we must remember that we are not swayed even by popular feeling unless it is in



Selling Milk in an East End School

some way related to ourselves. This should show us that our ungrudging recognition of the overwhelming importance of *Self* to every child ought to be the corner stone of education. For after all, we are supposed to be training the individual and therefore his ego—which is his whole life—must be of interest to us; for it is only through reaching out and drawing experience to himself that he can grow.

Anything which adds to himself and gives him pleasure increases the child's sense of power, liberates his vitality and adds to his capacity to love and to create. But anything that detracts from his opinion of himself makes him shrink back from contacts and from activity, shrivels up his desire to create, makes him dislike and distrust that which harmed him, and ultimately makes him desire to hit back at the most vulnerable person or thing in his vicinity.

The Need for Sincerity

Children are not altruistic by birth, nor can we adults expect them to become so by precept and example, for children judge us by how we do things, rather than by what we do. Interest in

others can only grow through intercourse, and through sympathy. This in turn can only grow through having the chance to love and to hate and to experience the consequences. Only by allowing children to be sincere regardless of our pride can we hope for them to grow so fully and happily that they will not need to spend their adult lives pursuing an ever-receding hate and love experience that they dare not satisfy.

It is so simple to see that if children are loved and admired, they are good and creative, and develop because they reach out to the world with confidence. If on the other hand, they are unhappy, feel that we dislike them, they retaliate, resist us and all we stand for, and hinder their growth by setting up a barrier between themselves and an unsympathic world.

Setting Children Free

We must give children space and time to be themselves and follow their instinctive desires. Anything they encounter and identify with themselves becomes of interest and enlarges their horizon. But they must do the discovering; we can only provide the environment. It is for us to learn how to wait and then to enjoy the new interest with which each child endows everything he does. Something attracts him, he feels he can make it his own, and the result is pleasurable emotional experience, which naturally needs an outlet in activity. If the feelings are allowed fruition, they mark out grooves for strong future reactions, and the child will probably become an adult who is able to get things done instead of wanting life to be easy at all costs. Through this experience of living, the child lays up a store of real knowledge; and his intelligence, his powers of inference, reasoning and calculating, have concrete material to work on. His mind will use these experiences in other situations, because they are a vital part of him, and not merely superimposed by outsiders. He will learn how to think with his feelings as well as his intellect, and so his thoughts will survive to be tested by life, and if they are found wanting, he will go on to further thought and action.

Yet day by day, we teach our children to simulate nice polite feelings, we teach them to repress bursts of energy and curb their activity;

and so we stop the growth of a vitality that would carry them further than any book knowledge learnt by rote rather than by action. We try to sublimate their instincts before these are really apparent, fearing that if we let them mature, we should never get the better of so much life-force. And unless we are careful, we shall raise a generation which has lost the power to feel, either for itself or for others.

But if we have the courage to risk letting the children do the things they want to do with vigour, nothing very terrible happens, except that we have to stand some personal shocks. We will receive spontaneously both love and criticism. It gives one a strange feeling when small people walk into a room and ask: 'Are you teaching here? Oh', and walk out. But it is so much better than teaching children whose bodies are present, but whose minds are far away.

Importance of Feeling

The following conversations and stories show what an important part feeling plays in the child's life, even in the smallest things he does.

This is from a child of five, speaking of her brother: 'Tommy doesn't like school much, you know; he'd rather stay at home and scrub the floor any day. You see he doesn't like wearing his mac, and he has to when he comes to school. He gets the stick lot of times; I'm good now. He gets it off Daddy when he shouts at night.'

Jim, aged six and a half: 'I was a beggar when I was a kid. I used to run like mad up the street. My mother she did run after me. I used to undo the gate when they fastened it up against me. Then she kept me in; I didn't care. . . I used to get the things she wanted to use and put them down the grid by the back door; she got mad. She used to be always hitting me. . . . I sent her quite okey; she's never been the same since.'

Talking of another school, Kenneth said: 'I'd rather be here . . . you go past there and hear the teachers talking to the kids.'

Each week we have a period in which the children come into a certain room and tell their own stories; in other words, let off steam.

E. B., aged seven: 'Once there was a lady and her little girl. They had no father. So they went a walk in the park. They met a man; he

said: "I'll be your father." They said: "Yes please". Then one day the little girl climbed on the lady's knee and the man was jealous, so he killed her. A policeman was passing, and he heard the murder going on, so he took the man to prison and killed him dead.'

E. M., aged five: 'A little girl went out and picked flowers. She took them home and planted them, and they grew and grew, and then a bear and a nigger came and ate her up'.

Vocabulary tests given to children reveal this same 'feeling tone.' I give below a few examples of words in the order they were given. Dots denote pauses and only words were asked for.

R. C., aged seven: 'Clean. Make the house clean so that it will be better for Christmas . . . in case he doesn't come, naughty . . . you don't get any toys, badder, jealouser, don't play with them. You'll have nobody to play with, you won't be able to play and you'll have to stay in, do nothing, learn nothing, be a dunce, you won't get work when you grow up, have no money, then you'll have no clothes, get nothing . . . the house will grow less . . . you'll get ill and have to go to the doctor and then you'll die . . . sad, misbral, have to stay in house, have no fresh air, die. Nothing . . . ambulance; flowers, hedges, boats, houses, village, shops, etc.'

F. B., aged seven: ' . . . water, tap . . . water, thirsty, tea, hungry, dying, losing your mother, going to God, see all nice things . . . table, tea, hungry . . . sitting down eating tea . . . nice things to eat, Daddy . . . money . . . spend . . . sweets, running out of breath, having a rest, tree, apples to eat, hungry, dying, going to heaven, seeing nice things, angels, stars, night, bed, sleep . . . getting up, sleep, tired sleep.'

We find the importance of feelings showing through the children's flow of talk; one teacher, liking a certain type of child can help to bring out the best in that type and facilitate his growth. Feeling prompts some children to seek in school someone to supplement lack of home

love; and feeling plus commonsense makes the children look for, comment on, and act according to the teacher's moods. To be bad tempered is a sure way to be isolated.

Some Conclusions

And so we have come to realize:—

1. That if the child so desires, he will learn all he is capable of learning; if he sets himself against it, he is virtually incapable because he refuses to identify it with himself.
2. The significance of what a child does because he wants to and what he does not do.
3. The overwhelming power of the unconscious craving for love and activity.
4. The importance of the question whether, if the unconscious desires to love and be active are sufficiently satisfied, future mal-adjustment may be avoided.
5. Any censure necessary for total well-being of a group should be used as positive praise of the desirable because it creates pleasure and stimulates effort.
6. Feelings should be allowed expression, thereby strengthening flow of energy and accustoming strong conations.
7. We must learn to relieve children from the pressure of adult opinion, although it is difficult to control our own temperament. It is necessary for the teacher to learn to efface herself as much as possible, so that she does not pass on her weaknesses nor her idiosyncrasies to the child.
8. Unless we give children an element of choice in their activities, we are not giving them full opportunities of growth, because if they are working under coercion, anything they do is done without spirit, and energy is wasted in resistance and subconscious desire. But, if they have chosen their job, they do it with the whole of themselves, and thereby is set up a habit of vigorous work and thought.

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New Wine in Old Bottles

M. Gerrard

This is the second article contributed by Mrs. Gerrard under this title and dealing with her experiences in an elementary school. In our November issue, she dealt with the problem of getting to know the children and their homes, and described the successful introduction of a class library. In this number, she continues the account of her work and shows how the monotony of the children's lives can be broken and how, without any radical innovations, lessons can be made more real by being linked with everyday life.

WE are apt to forget how drab and monotonous life seems to the children whom we teach in an ordinary elementary school in a slum district. Their lives are sadly lacking in childish plots and make-believe. If we can break this monotony in any way, we shall help to freshen up their minds and give them new interests. But since no radical alterations can usually be made in the methods or environment of these schools, we often tend to think that it is hopeless to try and introduce any changes. We forget that just because these children's lives *are* so monotonous, small and apparently insignificant alterations in lessons seem quite thrilling to them and are always welcomed.

Avoiding Monotony

Reading lessons offer scope for little differences in method. Group reading for at least one hour a week is allowable in most schools, and great pleasure and much hard work resulted when Camp Fire reading was introduced in our class-room. Two of the most diligent groups were allowed to sit with their leaders cross-legged on the floor in circles. Children are always ready to pretend and reading round a camp fire, in a big field, to keep each other company, is admittedly much more fun than mere reading in school. This group lesson, incidentally, working harmoniously, offers a splendid opportunity to the teacher for taking backward children.

A reading concert is a change. The teacher can ask the audience what they think the performers ought to avoid if the concert is to be enjoyable. Answers such as 'Voices we can't

hear', 'Stopping in the wrong places', 'People sounding as if they hate reading', are excellent constructive criticisms. In their turn, the performers can be asked what the audience should avoid, and the replies, 'People talking', 'People shuffling their feet', 'People not listening', put listeners on their mettle.

A Class Picture Gallery

The arrangement of our picture gallery was a great achievement. Most important of all, the pictures were on the *children's* eye level. They were coloured prints from various annuals and magazines, pasted at intervals on to lengths of brown paper. We had several such lengths, so our gallery changed its exhibitions from time to time. Enquiries as to when certain favourite pictures would be put up again showed beyond question how much the children appreciated them. These pictures were an endless source of subjects for essays, for spelling, and for story telling by the children. Then I cut out three-coloured illustrations of the Pied Piper of Hamelin from an old book and put them in some ancient frames from a lumber room. These were hung with ceremony and bred great pride in our class-room. At play-time or before school, the children would ask permission to bring friends from other classes to 'look at our pictures'.

Nature Study in the Spring Term can include bulb growing, if the class can afford bulbs and bowls. If not, the germination and growth of seeds can be made thrilling with soil and grass seed and one or two flat toffee tins. These can make fields, match boxes serve for a farm house, some penny animals enliven the farm yard and

a piece of broken mirror makes a fine duck pond. At the cost of a few pence, the interest of the children can be held long after the lesson has ended; and facts are learnt unconsciously while their attention is given whole-heartedly to the new toy.

Making Hygiene Lessons Practical

The hygiene lessons which are now part of the syllabus in most schools are most likely to have a lasting value if the children are personally interested, and the lessons not only teach the theory of cleanliness, but make some improvement, however slight, in the appearance of the class. Clean hands, faces and necks (a week devoted to the special care of each), well combed hair, clean teeth, tidy, clean (even if unironed) pinafores or blouses can be made to lead to a word of praise for the class from the Head, which spurs them on to greater effort. The importance of clean combs and brushes (which strangely enough many children possess) must not be overlooked. I devoted one hygiene lesson to the Care of the Hair and made it more practical by Hair Brush Drill. A line of children stood with their backs to the class and in five minutes proved to the audience that all hair—fair, dark, long, short, straight or curly—looks lovelier when it is brushed. The evidence of one's own eyes is so much more convincing than the teacher's most vehement exhortations.

Clean teeth are difficult when few have tooth brushes. A lesson on teeth—toothache, bad breath, bad health—in my class led to three-quarters of those who had no brushes bringing me halfpennies to keep until each had sixpence for a brush. These I bought, and as an incentive, I returned a halfpenny to each child with the new toothbrush. A jam-jar as a tooth-brush holder and ordinary soap night and morning, made the scheme possible for the poorest.

A lesson on bowel habits can make a valuable impression on young minds if it is given interestingly, and to help one child to avoid the insidious consequences of constipation is to do a valuable day's work. Other good, *real*, and therefore interesting, lessons can be achieved by explaining the damage done by sitting on one leg, by round shoulders, by reading too close to a book, sleeping or living with windows

closed, or sitting in wet clothes. An explanation of how gathered fingers begin, and some of the pain and trouble they entail if neglected, often helps a child to go willingly to the clinic. Notes made by the teacher concerning any particular defect noticed in individual children and given to the Head when the school doctor is visiting will make the medical inspection more valuable and reliable. Persistent coughs, round shoulders, headaches, bad breath, defective vision, deafness and other symptoms can be spotted more easily by the teacher who is with the children daily than by the doctor who visits twice yearly and whose examination is bound to be somewhat cursory.

Character Formation

During most lessons, the teacher will want and need quietness and reasonable stillness from the class. But it is too much to expect children to sit still and silent from 9.30 to 12.0 with just one break at 11.0. Two minutes of standing and stretching—arms, legs, necks, fingers—while they can talk quietly, breaks the tension and ensures a quieter lesson to follow. When it becomes an established routine the children accept it simply, and do not try to prolong the two minutes grace.

In addition to the immediate business of teaching the children something which will help them to make a living, there is the less definable and probably more important work of character formation. All school lessons and school discipline play their part, and other interests which can help must not be neglected. Thoughtfulness for others is not usually a characteristic of slum children whose first lesson, learnt at home, is almost invariably 'fight for what you want'. But the hard crust of self-seeking produced by their desperate struggle for existence can be pierced here and there by suggestions first made at school. Little schemes can be devised to help the children to practise what can eventually become a habit of mind. A collection of silver paper for a local children's hospital can be the thin end of the wedge. The children begin to realize that sick children are in a worse plight than they, and it becomes a personal concern to them. One child can write a note to enclose with the silver paper and acknowledgments

from the hospital can be pinned on the notice board and thus help to foster pride in the class and its activities.

Any such opportunity of linking up school life with life outside is of course immensely valuable. One of these children's salient characteristics is an inability to correlate facts and ideas. One can convince them of the foolishness of cheating during arithmetic and they will still cheat at dictation until that is tackled as a separate problem. They fail, too, to grasp that the good behaviour required in school is also required outside it.

Arithmetic can be modernized by the use of household commodity names instead of the inevitable 'sticks', 'books', 'poles', found in most arithmetic primers. Geography lessons can be linked at once with grocers' shops. Japan (rice), Australia (butter), Argentine

(meat), can be made to strike a familiar chord if the children have been told that a visit to the grocer or the butcher is like a tiny geography lesson. Every opportunity to break down the walls that enclose their school life should be seized. Daily little evidences that things learnt in school are directly connected with the world outside will encourage those who sign on at the Juvenile Employment Exchange when they leave school to remember and use some of the knowledge, restraint and resourcefulness they had to practise while they were there. If they have learnt to read for their own or another's pleasure and profit, to write legibly, to express themselves simply, to have standards of cleanliness just a little higher than those of their parents, to be potentially friendly and helpful—then their school days will not have been wasted and their teachers will not have failed.

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THE NEW ERA

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Elementary Rural Schools in Italy

Alessandro
Marcucci

**Inspector of the
Ministry of
National Educa-
tion, Director of
Le Scuole per i
Contadini**



Children's Garden, Scuola al Romira di Monte Carotto

ALTHOUGH Italy is an agricultural country there is no elementary teaching which is specifically rural. More than half of the four million pupils in elementary public schools belong to purely peasant families but have an education similar to that given in the most thickly populated industrial areas, such as Milan, Genoa or the middle class districts of Rome.

The problem of organizing rural schools and of giving their teachers a special training has been discussed in several international congresses on the teaching of agriculture, but there were many difficulties in the way of setting up a different type of culture for country children. Perhaps it seemed too difficult to make more or less radical alterations in the curriculum, the regulations and the administration of the schools; perhaps the task of adapting education to men's occupations raised unknown dangers, since it might lead to the institution of special schools for the sons of artisans, fishermen and miners, and others whose sons would carry on their fathers' trades. Perhaps, too, it seemed to be a mistake to introduce the organized instruction of an art like agriculture, so laden with

scientific principles and so arduous in practice, at such an early age, for the children in an elementary school are six to twelve years old.

It was generally held that the child—until twelve at any rate—ought to be allowed to restrict his endeavours to the learning of the rudiments of knowledge, reading, writing and arithmetic and the fundamental truths of the universe. But though this idea has a good deal of truth in it, the needs of rural life, both material and spiritual, require that the children of agricultural families should have a special type of education corresponding to their lives. For there are certain factors which no pedagogical considerations can override.

In the first place, the agrarian class has a definite traditional character, since the sons of peasants generally carry on their father's craft. Secondly, in the country, the better cultivated countryside, the more scattered will be its population, and the formal academic education comes to an end for the majority at the elementary stage; between the age of twelve and fourteen the peasant child is already beginning productive work and undertake various tasks in the fields without endangering

his health in any way. Thirdly, owing to the present economic industrial situation there is a growing healthy tendency, also among the more cultured people, to demand a 'return to the land,' though with at least some of the comforts of civilized life. In England Lloyd George was the leader of a similar movement. Fourthly, a better combination of material and spiritual activities is growing up in rural life; and it is becoming better integrated, healthier and more satisfying.

And therefore, despite the rigid regulations laid down by law, here and there private enterprise has been endeavouring to give to the country children their own elementary schools, or rather, to imprint upon existing official education a special rural character. So towards the end of 1800 a Minister of Public Instruction, the world-famous doctor, Guido Baccelli, ordered experimental fields to be added to elementary schools in the country. He instituted the festival of the trees and awarded prizes to the masters who taught agriculture. But his love of agriculture, his happy inspiration of introducing the study and practice of it in elementary schools, were the fruits of his admiration for the classics and the romantic tradition rather than of a fundamental conception of the education of the peasant child. And so his regulations were kept more in letter than in spirit and once the enthusiasm of the moment had died and his day at the Ministry of Public Instruction was over, the schemes he initiated gradually disappeared.

There were other experiments, more lasting because they were better conceived and carried out, notably those of Eugenio Faina in Umbria and of Baron Leopoldo Franchetti in Castello. Both survive to-day, but in a restricted form for they could not be developed and applied to all elementary schools attended by country children.

The scheme of the late Conte Faina consisted of adding to the ordinary teaching in elementary schools some information and practical instruction in agriculture for the pupils of the higher grades. These lessons, limited to one or two hours a week, included some principles of physics and chemistry, biology, geography and economics. They were held preferably out of doors and necessitated the

keen observation of cultivation, small experiments and demonstrations with agricultural implements, and lessons on the anatomy of some of the farm animals. These lessons were intended to be a supplement referring to country life and were added to the ordinary academic syllabus which the better classes would have to cover. In order to prepare the teachers for these lessons, three very short summer courses were held over a period of three years so that every teacher might apply during a part of the thirty to thirty-five week scholastic year what he had learnt in the course, and in each school there were teachers who had followed one or more of the courses. Few schools made use of this teaching, for the system was inconvenient since there were no teachers who had followed all three summer courses and who could apply them, owing to the continual changes of staff. Country posts were not liked by the teachers and they were glad to obtain transfers which enabled them to go on to schools in the bigger centres.

A less comprehensive plan, the idea of the late Baron Franchetti, applied in his schools at Montesca and Rovigliano, appears sounder and better conceived. These schools were founded and maintained by Baron Franchetti and there was no fear of the teachers leaving when they had built up a truly rural school, attended by the tenants on Baron Franchetti's vast estates run on the *mezzadria* system. A complete conception of rural life, a profound understanding of mental life, led him to formulate the curriculum. It was founded on scientific principles and good methods of agriculture, and both are interwoven with all the academic activities from the pupil's first year of school life. The design and care of the gardens run on the educational method of the Englishwoman, Lucia Latter, is a particular feature of these schools. Owing to the generosity of the founder these schools are excellently equipped and a definite contract and good discipline keeps the teachers at their posts and avoids frequent changes of staff; and so the work of the school goes ahead smoothly and in an orderly fashion and a perfect balance between study and practical work is maintained. But these schools remain possible only because they are run by a private organization which is

undisturbed by economic trouble or reverberations from the state schools. It would hardly be possible (for one thing it would be too expensive) to extend the plan to all rural schools and so the scheme must remain a precious experiment, rich in possibilities, from which much can be learnt.

Therefore it was left to Fascism to create a rural school conceived on a large scale and yet contained within the economic limits of the state school. The educational reform of 1923 gave life to a type of school suitable for tiny rural centres where the teaching is entrusted to one master. As regards these schools, they are administered by bodies of cultural delegates from the Ministry of National Education and have become completely ruralized. Though the delegates apply one syllabus to all schools they have their own economic, academic and disciplinary regime which allows of certain variations, both in the engagement of teachers and in the possibility of making certain adaptations to meet the needs of certain places. Here, then, is the beginning of the rural school on a large scale for there are already more than six thousand small schools administered by the bodies of delegates.

As a result this type of school—which can be entrusted to several bodies of delegates or to a single specialized body—is distinct in its administration and it is thus easier to give each school its own special function, which varies from place to place, than it would be in an organization with a single purpose, rigid regulations and a central administration. This is particularly necessary since, as one moves away from the big centres, the variations of national life become more and more striking. They are due to climate, to differing traditions and customs and in the case of agriculture, to the kind of crop grown and the methods of cultivation employed; for Italy is a country which presents profound contrasts as one goes from the alpine zone to fertile valley and the large estates of the Roman plain, from the plateau of Tavoliere di Puglia to the hilly zone of Calabria and Sicily.

These bodies of delegates, holding office directly under the state, also encountered the difficulty arising from changes of staff. The teachers were continually endeavouring to

improve their posts by taking part in competitive examinations, but such changes are becoming slower and rarer, for in the schools directed by the bodies of delegates transfers are not usually accorded until after three years' service in one post. On the other hand the bodies of delegates spare no pains to assure the teachers good conditions, pleasant lodgings and material comfort, just as they spare no pains to give the schools all they require, including a field for practical work, a garden and all the equipment to enable the school to develop as fully as possible with security and dignity.

It seems clear that if this work is to be carried out, it is essential that the teacher should have a special technical training and a particular spiritual outlook. Only thus will it be possible to set up a true rural school in a country like Italy where, owing to the improvements which have been carried out, more and more of the agricultural people will settle in the acres which have been reclaimed and drained.

Consequently each body of delegates prepares a special course in agriculture for its own teachers, arranges periodic inspections and consultations, and makes use of the work of agricultural experts. But more important still, it endeavours to permeate all the subject matter of the curriculum—arithmetic, history geography, design, literature, scripture—with the true spirit of the country, drawn from the life of the countryside itself, made vivid by direct observation, and demonstrations in practical work. Thus agriculture does not remain a subject in itself distinct from the others, concerned only with methods of cultivation, but comes to be in truth part of all the other academic work. From among the bodies of delegates one, the earliest, *le Scuole per i Contadini*, has originated the general arrangement of the fifteen hundred schools under its care.

The school ground is generally divided in this way: (1) the garden, where flowers are grown, borders are trimmed and trellises and alleys of shady trees are cared for; (2) the arbour, formed of trees planted in a circle or as an avenue where lessons can be held in spring and summer; (3) the flower beds belonging to individual pupils where each can grow the plants he prefers; (4) the collective field of

grain, where two or more kinds of grain are grown, the rest of the ground being given over to vegetables in rotation; (5) the collective kitchen garden where vegetables typical of the district are grown; (6) the orchard with ornamental trees and fruit trees, where the pupils practise lopping and grafting. There are also beehives and rabbit hutches and other facilities for breeding pets.

Each pupil summarizes his observations, the instruction given and the work done in the field in his notebook. He illustrates them by diagrams and his compositions, his drawings and his calculations are continually at the service of science and the business of agriculture.

Each group of fifty or sixty schools receives periodical visits from an expert who advises the teachers and the pupils and supplies the needs of the various school fields.

All the work, even the heaviest, such as levelling the ground and ploughing, is done by the pupils.

The harvests accrue in part to the benefit of the school and some produce, such as honey, potatoes, beans and onions are given to the children's homes controlled by the body of delegates. This organization is of service to both pupils and their families for the school gives them children who are educated to an understanding of plant life, conscious of the dignity and importance of the art of farming, and already trained in rational and scientific methods of cultivation. But the most important and difficult part is the preparation of the teachers, not only as far as their knowledge of agriculture is concerned, but even more in their understanding and appreciation of the rural spirit.

This fundamental need is met by the institution of a school for the preparation of country teachers, along the ordinary lines of educational legislation. The national Fascist party has provided a residential college in an estate of the Roman plain at San Alessio. Here teachers who have their diplomas and are either in a post or about to begin their career can live a completely country life for a year. They study the various branches of agriculture, botany, husbandry and different types of cultivation; and there are laboratories, farm buildings, henhouses and beehives, and in addition a real little rural school where they can serve their apprenticeship. It

is called after Arnaldo Mussolini, the late brother of the Duce, who so loved the country and was president of the Comitato Forestale Italiano. Owing to private enterprise a woman's school of agriculture, with the same scope and regulations, has developed at Niguarda, near Milan, where a college of domestic science was turned into a school for teachers.

At the School of Agriculture at Cascine di Firenze, useful theoretical lectures are held for the teachers of rural schools. These and other lesser schemes, due to individual teachers, directors, inspectors, landed proprietors, urban authorities, show how, thanks to the Fascist party, a school for the preparation of rural teachers has been created at San Alessio. There is, therefore, in Italy a combination of schemes and experiments made by bodies of research workers and others which not only shows that the existence and gravity of the problem is realized, but also that there is the determination to solve it. In order to do so the inevitable bureaucratic and traditional resistance of the conservative programme must be overcome. It will be the task of Fascism to conquer these obstacles and to give to the new rural Italy, created by the Duce, the truly rural elementary school, a school for the children of the workers whom he loves and who will be given the task of populating and cultivating the vast territory which he has reclaimed from misery, malaria and neglect.

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New Teachers for a New Italy

Philip W. L. Cox, **Professor of Secondary Education,
New York University**

THE new Italy named in the title is not yet. Indeed, there is not even a blue print—a precise pattern of what it is to be. Seldom in human history, nevertheless, has any social-political-economic change been more determinedly and vigorously undertaken. The degree of change from pre-war Italy to Italy of 1945 may prove to be less great than contemporary changes in Russia or Turkey or even America; but the sureness and firmness of the process and the general acceptance and approval given to it by great numbers, doubtless the large majority of Italian citizens, can scarcely be exceeded. Opposition there is—chiefly among democratic ideologists and among the undoubtedly large body of socialists now silently biding their time.

But there is being forged an Italy of security and of general economic and social welfare, an Italy of discipline and hierarchy, an assertive, nationalistic, even imperialistic Italy, a sanitary, physically healthy, economically prosperous Italy. Temporarily, at least, it is not a liberal or a democratic Italy; but even liberals like Benedetto Croce and Codignola believe that criticism and liberalism will some day reassert themselves within the Fascist ranks when the need for party discipline becomes less insistent.

From the day that the Fascist party took control of the Italian government, the education of the masses of the people was recognized to be of major importance. In 1923, Giovanni Gentile, Minister of Education, promulgated the revolutionary reform that bears his name. The changes thus decreed for the elementary schools are familiar to most educational progressives. From four to seven years of age all children were classified as 'kindergarten' pupils; that is, the 'play motive' was made supreme. Initiative, self-reliance and individual expression were to characterize both the aims and the means of education. Manual work, drawing,

music, and social co-operations almost monopolized the programmes, while number concepts and reading, writing and spelling abilities were developed gradually from their concrete experiences following the Montessori plan or its precursor the *Metodo Agazza*. For dull and backward children the method of Montesarno, under whom Montessori had worked, was to be used.

During the five elementary grades that follow, the emphasis was to shift somewhat to the control of the school arts, but the materials of reading and number were such as to reinforce through correlation their æsthetic, manual, religious and civic experiences. Gentile insisted: 'Respect personality. Do not pile in baggage of information already completed by the thoughts of another. Promote activities that are valuable only so far as they are the results of each one's own work'.

Prior to 1923 physical education in the upper elementary grades was largely formal gymnastics. In 1925, after two years of unsuccessful effort to liberalize the physical activity programme, setting goals of civic-moral nature as well as those of hygiene and health, this aspect of the work was turned over to the *Opera Nazionale Balilla*, an organization of youth, corresponding to the *Fascii*. The *Balilla* was made a government institution in charge of the civic-moral-physical-political, and extra-scholastic education of all its members, and of the civic-moral-physical education of all elementary school pupils. As the members of *Balilla* and *Piccoli Italiani* (boys and girls of elementary school ages, 8-14) approached universality, the *Opera Balilla* was put under the Minister of Education with its own under-secretaryship of Physical Education.

The end of this evolution has not yet been reached. After 86,000 of the 95,000 public school teachers of Italy have 'voluntarily' joined the

Fascist party, the teachers were made leaders of the *Balilla* and *Piccoli Italiani* and the local school superintendents, *Diretteri*, were made *Balilla* presidents in charge of the local administration of the organized activities both within and outside of school hours. Hence, the *Balilla* has been merged with the school, but since it has by far the more vital and significant and inclusive programme, it has in fact largely superseded the school.

Thus, while much of the spirit and almost all of the specific elements of the *Riforma Gentile* characterize present-day Italian elementary schools, schools have become primarily institutions co-ordinated into the more broadly conceived plans for developing young Fascists. The term *Pedagogia Fascista* is replacing the term *Riforma Gentile*.

Obligations and Remunerations of Teachers

The duties of teachers are correspondingly changed. First, they are expected themselves to be model Fascists, which means not only to give outward acceptance to whatever decrees are pronounced by the government or by the super-government, the Fascist party, but to give themselves wholeheartedly and vigorously to the promotion of the civic-political-cultural-physical education of youths and their parents. Their school day is short, but their day of service to the Fascist state is unending. Salaries are low but there is security of tenure, provision for pensions, for sick-leave, for continued study, for free transportation, and for honoured positions of leadership in their communities.

Selection and Training of Teachers

Candidates for elementary teaching positions are recruited young. The normal institute for the preparation of elementary school teachers is a secondary school consisting of the *magistero inferiore* and the *magistero superiore*. The former has a four-year course, the latter a three-year course. Pupils may enter the lower grades of the *magistero* when they are at least ten years of age on passing a written entrance examination covering the Italian language, arithmetic and elementary geometry, and drawing. If success-

ful the candidate takes an oral examination on the same subjects designed to eliminate those whose personalities or physical appearance or health make their acceptance in this type of school unwise. Furthermore, there is a three-hour written report required on some general subject. On the basis of this report the examiners advise the candidate whether he should enter the *magistero* or some other type of school.

Once he is launched in his study in the *magistero*, the candidate follows a somewhat narrow and selective curriculum including Italian language and literature, Latin language and literature, history, philosophy, geography, physics, natural sciences, mathematics, a modern language, drawing, music, pedagogy, and hygiene. Whatever the intention of the school supervisors, the academic instruction actually observed by the writer was disappointingly formal. Docility and memory were tested by the students' recitation of whole paragraphs of text. The activity work—drawing, music, gardening, and home economics—was far more nearly consistent with the aims of the *Riforma Gentile* and *Pedagogia Fascista*.

Each normal institute has in connection a practice school. The degree of association of the younger students with the pupils of the model school varies with the director's beliefs. In one *magistero inferiore femminile* visited by the writer, the students spent part of their days in the classes of the primary grades. These girls did precisely what the children did, interrupting their own work occasionally to assist some child who had seriously misunderstood directions. The class observed were studying the *Metodo Agazzi*; twice the teacher abruptly turned the class over to one of the *magistero* girls, while she observed the children and the students or offered some explanation to the visitor. In the *Montessori* training school, on the other hand, girls of the *magistero inferiore* observed the work of the children and teachers from a balcony corridor. Only students of the last year of the *magistero superiore* were permitted to enter the rooms as observers and assistants.

As the student progresses, he is examined by the instructors from time to time, and at the end of the *magistero inferiore* submits to a formal examination to determine his fitness to enter the *magistero superiore*. Finally, at the end of the *magistero superiore* the student must pass state maturity examinations analogous to those of the *liceo*.

The examinations in Italian secondary schools and universities are very serious and important matters. The final examinations in the normal institutes, as in

other secondary schools, are conducted by special commissioners appointed by the Minister of National Education and contain no members of the staff of the school, the students of which are being tested. They are definitely intended to measure not information as such, but the application of a range and depth of information, interest, skill, and insight such as can be satisfactorily shown only by a natively superior person who has had rigorous and extensive practice both in making such applications and in setting them forth adequately.

The Qualifying Examination for Elementary School Teaching

The final examination consists of a six-hour written examination in Italian language and literature, a five-hour written examination in Latin language and literature, and a four-hour examination in mathematics. These examinations are followed by oral tests of thirty minutes for those candidates whose written examinations have been satisfactory or nearly so. In history, in philosophy and pedagogy, in physics, chemistry, and natural science, and in geography there are searching oral examinations. In music, choral singing, instrumental music, and design there are performance examinations. In addition, for rural teachers there are oral tests in agriculture and rural book-keeping.

The scope and character of each of these examinations is most impressive. In a sense, they embody or imply the three major purposes and functions for which these training schools are maintained: (1) to attract as students pupils who knowingly undertake a school programme that will tax their energies and capacities; (2) to prepare these persons to be independent thinkers equipped with a wide range of knowledge and skill in connection with which they have had continuous practice in reaching judgments and making decisions; and (3) to eliminate all who, having passed through this rigorous training, do not prove able to satisfy a 'commission of Strangers' that they are worthy to teach in the elementary schools of the New Italy.

The examination in Italian language and literature, taken as a whole, is so directed as to give a knowledge of what capacity the candidate has to comprehend the varied attainments of the human spirit, and to explain in artistic manner the varied aspects of reality. The knowledge of the historical backgrounds of foreign authors is required only in so far as it is needed to understand how and why the characteristics of their works differ from those of other grades of civilization of other nations or of other times.

In Latin language and literature, the five-hour written examination requires a translation into Italian from Latin and one from Italian into Latin; for this the candidate is permitted to use a dictionary. The oral examination requires the translation at sight of easy passages; interpretations and comments of the Commission's selections from Virgil's *Georgics* and *Aeneid*, Horace's satires (or letters) and poems, and other selected books.

In philosophy and pedagogy, there is an oral

examination of the candidate's acquaintance with and evaluation of children's literature; his ability to discover and define an æsthetic problem, a problem of understanding, and a moral problem from a direct study of three of the philosophical works included in the catalogue of the *liceo*; his recognition of evidences of the history of scholastic institutions drawn from selected philosophers, classic, modern and contemporary. There is also a test of political economy and government, especially the Fascist concepts, programme and practices.

In history, there is an oral examination calling for a discussion of epochs, aspects or movements selected by the examining commission from the entire range of the Roman Empire and of Italian history and their backgrounds in world history.

The examination should demonstrate whether the candidate, in explaining the facts of the institutions of which he speaks, knows not only the epoch and the setting through a ready and exact chronological and geographical orientation, but also the significance and importance of it as an entity. Similarly extensive and searching are the examinations in mathematics, including 'rational arithmetic,' algebra and geometry, and physics, chemistry, natural science (mineralogy and biology) and hygiene, and geography. The questions imply the candidate's acquaintance with each topic through direct observation as well as through his reading and class study. There is no evidence, however, that he is encouraged to question the findings of the authorities or in any other respect to become scientific and critical in mental attitude.

For candidates for rural school teaching certificates there is an examination in agriculture and rural book-keeping, including the plan of rural economy advocated by the Fascist regime, of agricultural credits and agricultural syndicates and corporations.

In the field of music, the candidate is examined in rhythm, sight reading, singing at sight, in harmony, and in the teaching of music to little children. Moreover, he must pass an examination in the playing of classical music on the piano. He must play at sight the accompaniments for choral singing and must show some facility in playing the violin and harmonium.

In the field of design the examination includes blackboard drawings of designs relative to a theme connected with elementary school lessons, and of an example of good design to be copied by pupils of the fourth and fifth elementary school classes. Moreover, the ability of the candidates is tested in perspective drawing. Especially interesting is the requirement that the examination test the candidate's preparation and readiness to utilize the sketches drawn by the children, in order to make more clear and practical their lessons and to promote the candidate's own study of the formation of child character. In this connection it must be recalled that Gentile insists that the child is by nature an artist, and that drawing is peculiarly fitted to aid him in expressing his own 'phantom world'; and it should be the untrammelled creation of the child in order that he may satisfy to the utmost his need to translate his nascent personality into imaged reality.

It is evident that a normal institute which does not

guide both its instructional programme and its careful selection of students at every step of their advancement cannot hope that its candidates will be successful in obtaining certificates. Hence, the incidental examinations given by the instructors in the *Magistrali* are of much the same practical character as are these state examinations. As noted earlier, however, the classwork observed by the writer justified this assumption in all activity subjects (agriculture, art and music) but seemed not to do so in academic subjects.

Training for Leadership

It is further evident that with such training and such examinations 'only the brave set forth and only the strong come through,' as was said of the pioneers in our own West. Nevertheless, the Fascist government is not satisfied with even this selection. For the leadership of the oncoming generations there is an entirely different and even more rigorous process of preparation and selection. The teachers of physical education are the direct agents of the *Opera Nazionale Balilla*, which is frankly an institution of the Fascist party for the political-civic-moral-physical-military training of all Italian youths from infancy to maturity.

At eight years of age, practically all children of Italy now 'voluntarily' join the *Balilla* or the *Piccoli Italiani*, and the development of their character and physique become the responsibility of teacher-leaders, of physical educational directors, of militia officers, of chaplain-priests, and of many co-operating agencies—clinics, *patronati scolastici*, provincial and municipal governments, public schools, and the national militia. Among the millions of little boys and girls being so trained and 'conditioned' to the acceptance of and enthusiastic participation in, the Fascist programme are those who will one day become *professori* of physical education—but only after a long and vigorous process of selective activity and experience.

At fourteen these youths automatically become *avanguardisti* (boys) or *Giovani Italiani* (girls) and their training now becomes more co-operative and self-directive. Somewhat like the Scouts and Guides, they accept responsibilities for controlling their own activities, they travel in Italy and abroad, they assume civic duties, they take pride in their discipline and uniforms. By successive tests and by the satisfactory performance of their duties they earn merits; for thirty merits they earn one chevron; and those ambitious youths who attain three chevrons are eligible to take an examination for a position of formal leadership—a *capo squadra*—in charge of eleven of his fellows. With outstanding success as a minor officer and continued study of Fascist politics and citizenship the ambitious and capable *capo squadra* may stand examination for appointment as *capo centurio*, a leader of three *squadri*.

At eighteen years of age, these leaders may be admitted to the very select body of cadets, dignified, responsible and competent young men and women who assist in the leadership of *Balilla*, *Piccoli Italiani*, *Avanguardisti*, and *Giovani Italiani* troops and who perform other duties assigned by their superior officers.

In the cadet organization, the same hierarchy of *cadets*, *capi squadri* and *capi centurii* is developed. During the three years from eighteen to twenty-one when all cadets, as well as the parallel body of young *Fascisti*, are accepted into membership in the Fascist party, the very ablest, most ambitious and most physically competent become *capi centurii*. And from them are selected the candidates for scholarships in the Academy of Physical Education at Rome.

Rigid examinations, physical, political and intellectual, must be passed by those who desire to become physical education teachers. If they are successful, their full support is assumed by the government for a large part of the next three years provided they continue to do well. Equipment, books, tuition, board and lodging, allowance for clothes, the expense of trips for specialized activities in the mountains or on the sea, are all paid for them. And if at the end they pass the final examinations, they are given positions in the schools with the title of *professore*, are assured reasonable incomes and tenure after a probation period. In return they accept the very gravest responsibilities in connection with the Fascist programme in the communities where they teach.

A Lesson for Other Nations

In America and Britain, too, there is an abundance of human material that can be sorted over for leadership—leadership for democracy, not Fascism—and for teaching positions in the schools of democracy. May we not develop such recruiting and selective processes as will assure to us representatives of the very best of young adults for our schools? If we do so aspire, we must discard our inherited academic notions of selection only upon the basis of docility and abstract intelligence. Just as Italy bases its procedures on careful analysis of the needs of a Fascist nation, so we must examine the programme and needs of our democratic society. And we must plan our processes so that most probably we shall bring into our profession only the persons who exemplify those qualities of civism, morality, physique, enthusiasm, leadership, intelligence and skill as may truly make our public schools thoroughly effective instruments for promoting the evolution of the ideal democracy, a culture for which we have no blue print, but toward which we might measure in feet and inches our certain progress.

A Significant Experiment

The New School at Ommen

S. E. Maltby

AT Eerde, near Ommen, in the Dutch province of Overijssel, a new school has been founded. It is a school of 'hope and forward-looking mind', the outcome of the efforts of the German Emergency Committee of the Society of Friends. It was organized by a joint committee of English, German and Dutch Quakers, in the hope of its becoming an international school with a spiritual basis and an educational ideal. For it is worked on the fundamental Quaker belief and teaching of something of God in every man which it is the task of the teacher to respect, encourage and develop; and the conviction that the character of the individual boy and girl grows in a community through service and co-operation. Practical activities are therefore as vital a part of the programme as academic studies and physical training.

When the school was opened after Easter, 1934, there were only three pupils; by Xmas there were 46 boys and girls from six to seventeen. So far there are more boys than girls and most of the staff are German; but already there are Dutch and English teachers and Dutch and French pupils.

Kastell Eerde combines the beauty of a typical old Dutch castle, built among orchards and gardens, with all the modern improvements necessary for efficiency and comfort. One's first impression is of peace, beauty and harmony, and this survives even after the ringing of a bell has brought a crowd of boys and girls, and men and women, so very much alive that all quiet is dispelled.

The Changing Time-Table

Boys and girls are taught together, and lessons are marked by a fine combination of freedom and discipline. A great deal of co-operative work is accomplished, but plenty of individual work is done too. No doubt the small classes have something to do with the pleasant informal atmosphere, but they are not sufficient to account for the eager activities of mind and hand, or the way in which individual pupils combine for a common purpose.

The morning programme of lessons from eight to one allows only three periods for subjects involving classroom work, for one period is divided between bedmaking and other necessary jobs and a gymnastic lesson. This arrangement may be partly provisional in this new and growing school, but it also indicates a plan for intensive but limited study. Time-tables and plans of work are drawn up for a month at a time only so that both the subjects studied and the grouping of the pupils may change at the end of each course. German is the common language of the school, but English is taught very thoroughly and widely understood. Whatever else changes in the

time-table, the daily lesson in English remains, for to most of these Germans the only hope of advanced education and a professional career lies in Great Britain or America, and as the requirements of English pupils must be met too, the English School Certificate Examination is to be taken. Dutch is taught, for it is required by the Government, and most pupils take Latin, some take French, and these have their turn in the time-table. The scheme seems likely to make for freshness in both teacher and pupil, but it is too soon to claim results.

In the afternoons, after a rest, there is an hour and a half of practical work. Boys can be found in the workshop, making such useful things as a collapsible table-tennis table, and in the pottery room the pupils work under a teacher who is well known in Germany and Holland; and an astonishing amount and variety of hand-modelled or wheel-made pottery is to be seen. In the garden, when apple picking is over, leaf gathering and triple trenching go on. Across the outer moat lies the great playing field, and here the masters and boys are making a swimming bath. And in the handwork room the youngest boys and girls make toys and useful articles, while a few girls can generally be found in the kitchen, making cakes and biscuits and preparing meals. Everywhere there is the same spirit of work with purpose and interest.

At meal times, boys and girls, teachers and domestic staff, all answer the call of the bell, and sit together in friendly assortment in the old vaulted cellar with its south windows. The seats of pillar box red make an effective contrast with the white vaulting and the plain wood of the long tables. During pauses in the meal, announcements of all kinds are made—by a teacher of a change in the time-table, by a big boy that some bicycles have not been put away, by a youthful guardian of the swimming bath cash box that a visitor has made a generous contribution. Sometimes the announcements are greeted with applause, sometimes with laughter and witty comments. The meals end with a handshake, and then everyone dashes kitchenwards carrying a pile of plates, a dish or a jug or two, to lighten the work of the appointed clearers.

Disciplined Freedom

The discipline is remarkable. There is such great freedom of speech, thought and action; arrangements are so elastic; dress so picturesquely varied. But there is no encouragement for anyone to cultivate his own freakish amusements and weaknesses at the expense of the community. The guiding idea of the staff is not any mere theory, psychological, pedagogic, social or political, but a conviction which embraces them all, an acceptance of the inevitable

clash between individual and community, and the necessity of finding how to live without ruining one or the other. Such a conception, however, might easily fail in the realm of school if that community did not offer a satisfactory life; if teachers lacked either social sense or strong personalities; or if the boys and girls were seriously antagonistic or even apathetic. But here, though there is no system of punishment, instructions are given and obeyed, guidance is accepted, punctuality is observed. These results are achieved, as far as I could discover, by two means: highly competent teachers working under a leader of great personality, and the active participation of boys and girls in building up a tradition.

Two very different gatherings make an important contribution. One is the Sunday morning 'Meeting for Worship', attended by all the staff—domestic as well as teaching—and the older pupils, and held in the great *festsaal*. Hardly any of those present are Quakers, some are not of the Christian faith, but all gather in silence, broken only if anyone feels moved to speak; and a true spirit of reverence prevails. The other is the School Assembly which takes place from time to time, and which I once attended. All the youngest boys and girls sat in a circle on the carpet, everybody else in a great semicircle round the walls. The head boy called on the boy secretary to read the minutes, and then the Headmistress was asked to explain end of term arrangements and some minor business was dealt with. The chairman next introduced the subject of the use of *schimpfworte*

(undesirable language) which he deplored. A lively discussion, in which all ages took an effective part, then followed, the chairman acting with promptitude and fairness. The upshot was the election by ballot of a committee of five pupils to try to check the use of words thought culpable, with power to fine and punish. On other occasions, various matters of school organization have been dealt with and decisions both successful and unsuccessful have been reached. The staff may be out-voted, but there does not seem to be any division of 'staff v. pupils', only genuine discussion and a desire to get sensible results. I do not think the school assembly acts as a court of justice, nor has any clear system of leaders yet come into force; but the number of boys and girls with definite duties and often responsible offices is considerable, and the assembly should, I think, ensure the right sort of leaders and leadership.

The school is young, but already it has a very definite character and atmosphere of its own. The hardships and troubles which nearly all its members—old or young—have experienced, help to give a real sense of comradeship in living and a vital purpose in work that is sometimes hard to obtain under normal conditions. The vision and the power are there that make this school at Ommen of great interest and significance. It may conceivably develop into a new combination of an English boarding school and a German *landerziehungsheim* with the best points of both and a wider outlook than either.

Careers

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masters' Association**

AT the back of the mind of every boy as he goes up the school is the one question: 'What am I going to be?' A casual observer of the care-free boy, keen on his games, would hardly believe this to be true. Yet Headmasters soon discover that their boys are thinking about the future. More and more the question of choice of career looms larger on the school programme. Parents as a matter of course now look to the school for advice, and in many cases they depend on the school finding a post for the boy. Attention is focussed on the problem by reports of Committees which recommend this curriculum or that course of study, by schemes of vocational guidance, by official pamphlets setting out details of the prospects to be expected in various vocations. The Press discusses the best preparation for business life; self-appointed mentors lament that the schools do not turn out ready-made clerks or efficient artificers for this trade or that industry. The subject is evidently of the first importance to the boy and to the parent. It is now recognized to be a matter of national importance as well. If we as a nation are to maintain our place in this highly efficient and mechanized world, then the schools must see that the recruits for the armies of commerce and industry are trained for the fray and placed in the branch of the service where their abilities will find the greatest

opportunities for development. The schools have to train the officers—the administrative class, the intelligence service, the medical and legal corps and the numerous specialized branches which are required by the modern State—as well as the ordinary members of the ranks. This army may march upon its stomach, but it is fed from the schools. It is futile to argue about the relative value of this service or that profession to the community or about the reward appropriate to the work performed. One thing, however, is certain. The key position in the national welfare is held by the schools and no society can hope to hold its own unless it can depend on a constant stream of able and willing recruits fit and ready to take their share of the burdens of life.

Enough has been said to demonstrate the importance of careers work. How do the schools tackle the problem? Broadly, the work falls into two categories—Advisory and Placement.

Information about Careers

A Headmaster gradually acquires through experience a great mass of detailed knowledge about the condition of entry and methods of approach to various careers. This may be wide and general where a school serves a great and important area or it may be restricted and particular if the school sends most of

its boys into the local industries. But in any case, information of all sorts has to be collated so that advice can be given—often at the very shortest notice. Much of this information is easily obtained from the regulations governing the admission of candidates to the Universities, the Civil Service and the learned professions. Other important particulars are not so readily procured and a great deal of work is often involved in reading pamphlets or writing for information. The following summary is not exhaustive, but it gives some idea of the information which must be collected and docketed by an efficient Careers Bureau:—

- a. Admission to the Universities. Regulations. Faculty requirements. Fees.
- b. Army, Navy, Air Force. Methods of entry. Subjects and date of examinations. Medical examination.
- c. Civil Service Examinations. Subjects; dates; age limits.
- d. General regulations regarding entry to the learned professions such as Law, Medicine, the Church, Teaching, etc.
- e. General conditions of pupilage and apprenticeship schemes. Length of training, premium, age of entry.
- f. Some knowledge of the particular requirements of specialized branches of business such as Banking and Accountancy.
- g. Some knowledge of the personal qualities and temperament required for a particular vocation.
- h. Some knowledge of the demands of employers for examination certificates.

The Study of the Individual Boy

The Headmaster has at his disposal a mass of information about the boy which has been acquired by himself and his colleagues over a long period of contact with the boy. This considered view of a boy's powers and capabilities does not claim to be infallible; it is, however, claimed that it is certainly more reliable than that of any other judge. Employers who seek to judge the value of a candidate in a short interview are running a dangerous risk of error if they do not compare their conclusions with the views of the school. The school is in a very advantageous position compared with the parent or the prospective employer, because it can measure the boy against the background of a large number of other boys of the same age and training. Further, short interviews are notoriously misleading especially if the interview technique has not been thought out. Many interviews never get beyond asking a boy questions about matters which the applicant has already answered on his form or letter of application. Thus, the study of the boy by the school is a matter of the very first importance. Some of the information sought can be grouped under the following headings, and it must be remembered that in all cases the conclusion reached is based on a long experience of the boy, his attitude and his habits, his abilities and his interests. The boy has naturally oscillated throughout his school career, but the final assessment will generally very fairly

define what might be called his mean or central characteristics.

Information about the Boy

- a. Intelligence.
- b. General Knowledge.
- c. Power of work. Industry. Concentration.
- d. Character. Will power. Trustworthiness. Reliability.
- e. Speech and manners.
- f. Temperament. Thoughtful or reserved. Self-confidence. Leader or follower.
- g. Personality. Tact. Bright or dull manner. Sense of good taste; sense of proportion. 'Is he a good mixer?' General appearance. Tidiness. Alertness.

Placement Work

It is impossible in a short space to give more than a brief outline of the work done by a Headmaster in placing boys. He receives enquiries from employers, he makes enquiries about vacancies, and he puts his boys in touch with Bureaux and Employment Agencies such as that maintained by the Headmasters' Employment Committee. He is in constant touch with parents and Old Boys who are only too glad as a general rule to help.

Various methods are used to guide the individual boy to a right choice. Lectures on careers are arranged, visits are made to works, and the Headmaster has interviews with the boys and the parents. As a result of these methods most boys make up their mind round about seventeen years of age what they would like to be.

The question then usually reduces itself to one of finance. Often a boy wishes to take up a career for which ways and means are not available. Then he has to fall back on his next choice.

In difficult cases it is a good plan to put a boy through the Vocational Guidance Tests of the National Institute of Industrial Psychology. This is in any case valuable because it gives the parent and the Headmaster another unbiased opinion of the boy's potentialities. The general result is that few boys reach the end of their school career without some definite choice, though in some cases for financial reasons they are not always able to adopt their first preference. It is possible, however, to place them in allied occupations and such boys generally do very well.

It should be mentioned in conclusion that general conditions of entry to employment are under constant review by the Headmasters' Association which maintains a Careers Committee to do this work.

This Committee is able to exercise a great influence in modifying irksome regulations and in placing before employers the desirability of recruiting from the secondary schools of the country.

This is but a brief outline of one side of the work of a secondary school. It is a work which is growing in importance from year to year, and is not the least of the valuable services which the school offers to the community.

What to do with our Girls

Helen K. Sheldon, Head Mistress, Luton High School

WHAT to do with our girls. This is the burning question in the minds of parents, as the end of school life approaches. It is a far cry now to the time when a girl's horizon was bounded by life-at-home, by marriage, or by governing, though perhaps, with so many more girls entering the labour market, the problem is no easier of solution.

I would begin by giving two very important pieces of advice: firstly, do not leave all discussion with the girl concerned till that girl's last term in school, and, secondly, do give your daughter's Head Mistress the opportunity of having some say in the matter. It is not very sensible to 'push' anyone willy nilly into work that may be totally unsuited to her, as so often happens when decision is over-hurried; and certainly a Head Mistress in whose school a girl has been for several years should be able to give useful advice. In these days, Head Mistresses do know about openings for girls: many schools have definite 'Careers Mistresses', and there is always the Secondary School Head Mistresses' Employment Bureau to turn to for further expert advice.

Settling Careers Early

It may seem difficult for girls under sixteen or so to make any decision, or to have much idea of what they want to be, but there are many who, at an even earlier age, have some nebulous idea, and this is often a useful guide. It does matter, for various reasons connected with careers, even as early as a fourth form, whether, for instance, a girl who has the choice of a second language, chooses Latin or German; or whether Chemistry is studied by those who take Domestic Science, or other details of that kind; and it is just here that consultation between Head Mistress, parent and girl is particularly needed. How often have we had to 'tuck-in' Latin in a Sixth Form for girls who suddenly decide that University Life and an Arts Degree is what they want; how annoying some of our pupils must appear to the 'Powers that Be' at Training Colleges, when the potential Elementary Teacher of a Junior School has long given up such important subjects as needlework, art and singing: and can we expect the Heads of Domestic Science Colleges to welcome our 'nice girls' who are 'so fond of cookery and needlework', but whose scientific knowledge is nil! Again, many girls who will require post-school training have to explore all channels of financial assistance, and for this again time is needed.

An understanding Head Mistress is perhaps the only person who, on the one hand, can exert sufficient influence to prevent a girl's entering something for which she is totally unfitted, or which may

lead her nowhere; and, on the other hand, can help a girl, who has no idea of what she wants to be, to a fairly safe decision.

Qualities of Character

What matters chiefly, of course, for any girl is the development of those characteristics which are in themselves a preparation for life, and it is most certainly these that will stand her in the best stead in any career that she may embrace; but, while preparing our pupils to live life better, we must keep in view also the more mundane concrete things necessary for the one particular bit of work that they may be called upon to do. We must remember that the ideal and the real are not entirely divorced from one another, as so many people seem to think, but are, on the contrary, complementary. We are not necessarily forcing our girls into an undue consideration of their future, nor are we altogether limiting them to walk in a rut along a worthless 'beaten track', if, for instance, we try to encourage *all* to pass the School Certificate Examination, that 'Open Sesame' to so many professions or trades: or if we insist that there is some virtue in self-discipline, or some value in a meticulously careful presentment of work, a legible clear handwriting, and even a certain 'old-fashioned' deference to those who might be expected to know more than themselves.

I find posts for practically all my girls who go direct from school to the Labour Market, and it is my invariable experience that whatever may be said to the contrary, employers do look for really good manners and for methodical and orderly minds, and that they are glad when these are joined to those most excellent virtues: common-sense, enthusiasm and initiative-without-conceit. Therefore we must try to develop these characteristics in our girls.

Openings for Girls

And now let us turn to some of the actual openings that there are for girls. These, I think, can be roughly divided into three classes:—(1) Those available to girls from sixteen to eighteen without any post-school training; (2) those available to girls with a short training; and (3) those which require years of concentrated specialist study.

In this short space I can deal in a cursory fashion only, with a few openings under each of these headings.

For those who leave school at sixteen or seventeen there is ordinary work in offices as ledger clerks, and so on: in shops as junior cashiers or assistants: or in the junior grades of the Civil Service, more especially perhaps in the Post Office. There is also an opportunity of library work and the chance for the

ambitious girl to study for the examinations needed for higher posts; while hospital nursing, less hard than it used to be, holds out the chance of an interesting career to girls of good physique, with a love of their fellow men. A few of the higher branches of the Civil Service are open to girls who leave school at eighteen.

In the second section, secretarial work perhaps in all its branches is the most popular. Some schools are fortunate enough to have secretarial courses in their post school-certificate forms, with a fairly certain chance of posts at the completion of the course; but failing this, there are almost everywhere good secretarial colleges with guaranteed posts; and a well-trained girl can always get advice and help from the Head Mistresses' Employment Bureau already mentioned, or from the local Labour Bureau. Secretarial work is generally safe in the early years, but it behoves every girl to improve her qualifications and to make her services of value to her employers, if she is not to be among those, who are 'stood off' whenever trade is slack, or dismissed when staffs have to be lessened. This leads us on to the third group because even here Commerce and Industry between them offer the largest field of employment to women; since they absorb also many

girls actually trained for professions—as for example women doctors and dentists, chartered accountants, teachers and psychologists.

A good knowledge of languages has often been the means of advancement to higher posts, provided that linguistic ability goes hand in hand with business capacity. In this group would come also all the professions, with their long and expensive training; and we must presuppose the means to pay for the long preparation needed. Medicine, teaching, veterinary surgery and so on, hold out interesting careers for those girls of decided taste and of definite vocation, but the merely machine-like person should avoid any profession.

In conclusion: good posts may be few and far between, but there is always a place for women of ability, in spite of the prejudice which still undoubtedly exists as to the suitability of women for executive and administrative posts. So many girls are satisfied with routine posts that the general public is apt to think that no one's hope rises above such a level. There is, however, always a chance for the ambitious girl, who is not afraid of hard work, to rise above the average; and it is most encouraging to see that with each year that passes, more and more citadels are stormed.

NEW EDUCATION FELLOWSHIP

SECTION DEVOTED TO ARTICLES AND NEWS PROVIDED BY THE NEW EDUCATION FELLOWSHIP

CANADA

News comes from the Toronto Branch of the N.E.F. that it has had among its lecturers recently Dr. Harold Rugg, of Columbia University. His series of three lectures was attended by 700 people each day. Dr. Paul Dengler, of the Austro-American Bureau, Vienna, one of the co-operating bureaux of the N.E.F., has also visited the Branch.

ENGLAND

Mr. A. J. Lynch, a frequent contributor to these pages and member of the Executive Board of the N.E.F., has been elected Chairman of the Tottenham Education Committee. Our congratulations to him.

Sheffield. An inaugural meeting of the Sheffield Branch of the N.E.F. will be held at Sheffield University on 8th March, at 8 p.m. Mr. Colin H. C. Sharp, M.A., Headmaster of Abbotsholme School, Derbyshire, will be the speaker. Further information from Miss Roberts, Training College, Sheffield.

Teas. The International teas at Headquarters will be continued on Fridays, at 5 p.m., as usual throughout March. Among the speakers will be Dr. Helene Frank, formerly of the Berlin Institute of Psychology, who will speak on *Psychology and the Treatment of the Backward Reader* (8th March), and Miss Mary Macaulay, of U.S.A., on *Fears* (15th March).

Cambridge. The inaugural meeting of the Cambridge Branch of the N.E.F., was held in the Hall at the Perse School on the 29th January.

Dr. Cyril Norwood (President of St. John's College, Oxford) made a plea for a broader education for young people with the object of fitting them better for life and citizenship. The meeting was well attended; 350 people were present.

Professor C. W. Valentine (Professor of Education Birmingham University) presided, and in his introductory remarks said that one of the main objects of the N.E.F. movement was to bring teachers and parents together so that they might co-operate in furthering the work of education, and in thinking about the real purpose and aims of education. The other main purpose of the movement was to procure some measure of educational reform and steady progress. The problems of education were so difficult and complex that no one organization or group of individuals could tackle them satisfactorily.

Dr. Norwood said he did not want to appear dogmatic so when he spoke of 'coming changes' he did not say that they would come, they were only changes that he hoped might come. To some extent he thought they must come for there was a great deal of justifiable dissatisfaction with things as they are among teachers and parents, business men and in the Universities.



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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

Entered as second class matter, September 23rd, 1930, at the Post Office at New York, N.Y., under the Act of March 3rd, 1878 (Sec. 397. P.L. & R.)

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The Editor is not responsible for views expressed by contributors

APRIL, 1935

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Dancing and Scene Painting : two typical pictures of Northumberland Heath Central School
(By courtesy of "Planet News.")

THE NEW ERA

IN HOME AND SCHOOL

Editorial Note

IN our last issue, we attempted to give a picture of progressive education as it permeates elementary and junior schools in Great Britain and to give some indication of the new spirit of work in other countries. In this number, this review of our changing education is continued, but instead of concentrating mainly on state schools, we have endeavoured to show some of the pioneer work which is being done in several types of school for children of all ages in this country and on the continent.

LAST month we discussed the main characteristics of the new education, and we feel that in reading the account of experimental work published in this number, our readers will agree that two factors are particularly emphasized. First, in both the state schools and in those private schools which serve as laboratories where new methods can be forged, there is a constant endeavour to relate education more closely to life. Not only is the subject matter linked with practical needs and problems, but the general education given to the children by the school approximates more nearly to the education which life is continually giving us. Thus, M. Profit, dealing with the co-operative movement among French school children, stresses the development of the social side of education: the children in the schools within the movement not only have opportunities for active practical work, but in carrying it out, they come up against problems of living; the need to work together, to subordinate individual interests for the sake of the community, to spend wisely and to buy carefully, to discriminate between the essential and the inessential, to

accept guidance and to acquire self-discipline. This wider conception of the school's task is one of the basic principles of the new education, but there are many ways in which it can be realized. Clearly the same endeavour to give an education in living as well as to impart knowledge and stimulate creative activity inspires the work described in the passage translated from Doctor Gebhard's book, and this spirit is equally alive in Miss Clutten's article on the country home school she is building, in much of the work done at Erith and Ipswich, and in the school which is being created by children and staff at Bunce Court.

BUT this wider and more profound view of the school's work cannot be put into practice unless there is a new approach to teaching and a new relationship between teacher and taught; and in some degree that new attitude can be seen in all the experiments described in this number. Last month we pointed out the importance of the new psychology and the help that a training in its principles can give the teacher. But we cannot too often stress the fact that a knowledge of psychology and of new techniques of teaching are not sufficient unless they arouse a true understanding and appreciation of the child and of the meaning of education. The new education is exacting in its demands: it is exceedingly hard for the teacher of a large class to give each child the individual care and understanding without which it cannot prosper and develop, to see each child as a separate personality, with innumerable physical, mental and spiritual potentialities.

Nor is it easy at first for the adult to give children greater freedom, more responsibility and the opportunity of learning from their mistakes; for the rôle of counsellor and guide is far more exacting than that of taskmaster. But we believe that every teacher who achieves the new attitude and succeeds in building up the new relationship between himself and his

pupils will be amply repaid; his own personal life will be richer, his interests will be widened, and his teaching will become essentially creative, bringing him the satisfaction which comes to all creative artists and which compensates a hundredfold for the constant expenditure of mental and physical energy which the pursuit of every art entails.

The New Prospect in Education in Action

Frederic Evans, M.B.E. (Mil.) M.A. (Cantab)

Director of Education for Erith District, Member of the Advisory Education Committee for Wales, Education Committee League of Nations Union.

The first part of the title of this article was the description of a Board of Education publication of 1928 which translated into practical terms the recommendations of the famous Hadow Report on 'The Education of the Adolescent' issued in 1926. Mr. Evans describes the effect of the new prospect in an urban district where re-organization has been completed. He believes re-organization to be one of the greatest pieces of educational progress of the century.

THE Erith Urban District which is an industrial Thames-side community immediately east of Woolwich is an area autonomous for purposes of elementary education, but under the control of the Kent County Education Committee in respect of Higher and Further Education. Fortunately, the two education authorities have agreed to co-operate inasmuch as the education officer for the Part III or elementary education authority is also the organizing officer for higher and further education in the area on behalf of the Part II or county education authority. This joint appointment has made co-ordination of the interests of the lesser and the higher education authorities a matter of comparative ease and the development of central school provision under the elementary code has been carried out with due recognition of the pro-

visions in the area of secondary and technical education as well. Indeed a scheme is operative, where, from the central schools, bright children who are found to be suitable for a secondary school education, or, after the legal school leaving age is reached, fitted for further education in the day classes of the Technical College, can be transferred to the institutions available for higher education. There is, therefore, close co-operation and co-ordination between the different types of educational institutions as existing under both Part II and Part III of the Education Act 1902.

Prior to re-organization, the Erith elementary schools consisted of twenty-two school departments of the conventional Infant and Standard I to VII type. Two schools were non-provided in type—one a Church school of two departments (girls and infants) and one a

Roman Catholic school for mixed classes up to Standard VII. This latter school is the only one remaining outside the re-organization scheme owing to the insistence of the managers upon the religious question.

Re-organization in Erith

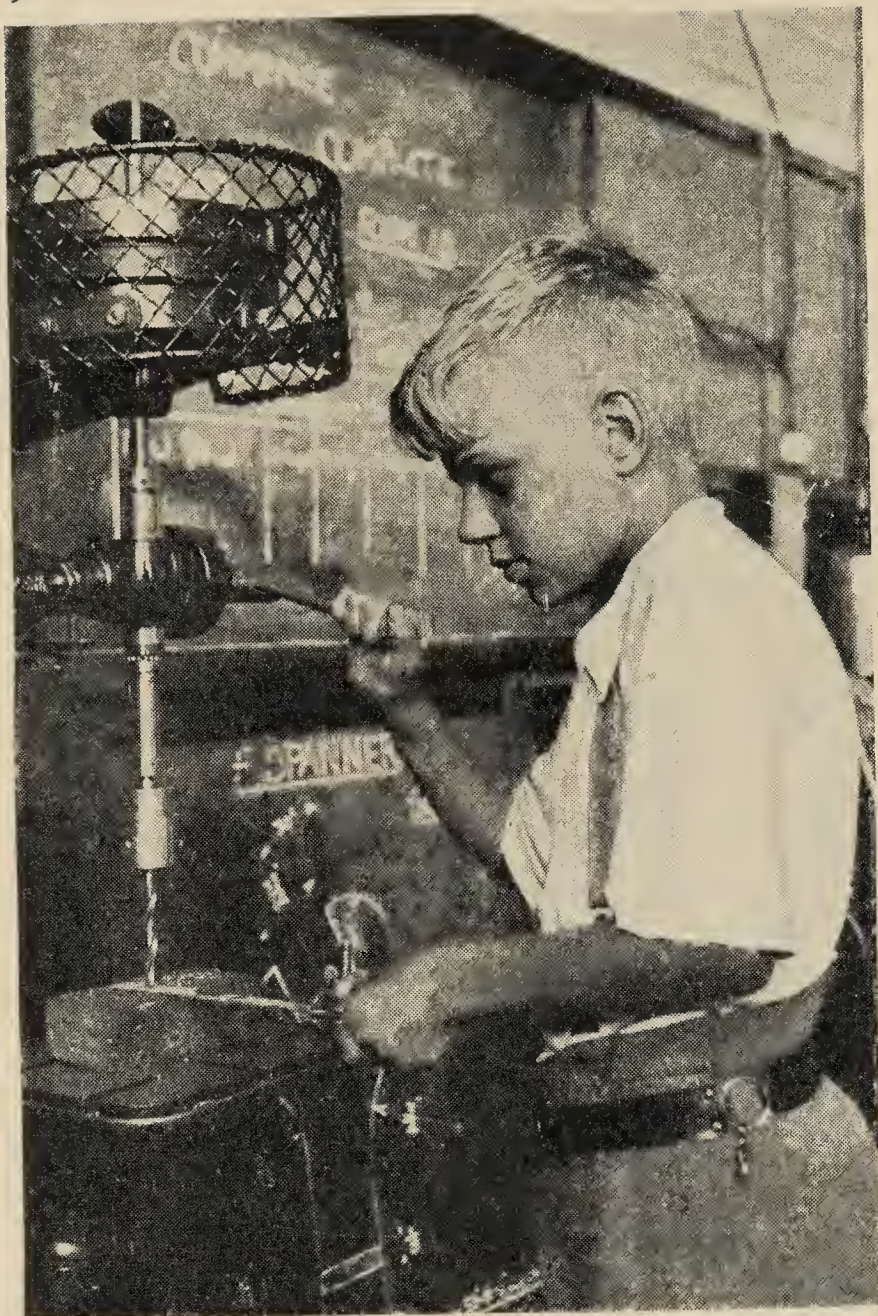
To effect the re-organization, one new central school, described in *The New Era* of February, 1934, was built on the southern side of the town and the five school departments which existed on one site in the northern section of the town were converted into two departments for 480 senior boys and girls each, the Infants and Juniors being shared, according to geographical distribution, between two blocks of Infant and Junior schools to the east and west respectively of the Central School. Of these five departments before re-organization, two served a Central School of selective type which, however, on re-organization ceased as a selective school and became merged into the larger non-selective central school formed in the old five departments already described. It was felt by the Education Committee that a selection for the secondary school followed by a further selection for a selective central school would leave a residue of children of the less bright type, which would not form material easy to handle in a senior school. Their natural leaders would have been taken from them and in any case over selection, in the Committee's view, would create social problems and an unnecessary stratification of society. They therefore plumped for large central schools of the non-selective type with a 'four track' system of organization—that is, a year group of 160 boys and girls in each department which could be formed into A, B, C and D forms in each year. This concentration gave many advantages educationally, apart from the obvious financial ones. All grades of children could be dealt with in the one school and the technique of teaching and the aims of the curricula adapted to meet the varying interests and intelligences of the children. The centralized schemes made full provision of accommodation possible for woodwork, metalwork, cookery, housewifery, laundrywork, general crafts, science, art, dramatic stages, projectors for educational films, listening apparatus, pianos, playing fields,

canteens for mid-day meals, school gardens and other practical activities so necessary in such schools for senior children. The concentrations caused economies which in their turn enabled the special provisions described above to be made. In urban areas, it has therefore been found possible, with a comparatively small increase in annual costs, to make provision under the elementary code which was unheard of in the old type schools and was indeed impossible in them without incurring an expenditure which would be prohibitive. Furthermore, all accommodation for such special purposes in the large concentrated schools is naturally used to its full capacity and no dead weight of unused capital expenditure results.

Success of the Work

In the case of Erith, with the re-organization completed, twenty-two school departments of the old type are now replaced by twenty of the new, needing only one hundred and forty-eight teachers as compared with one hundred and fifty-one previously. Yet there is a better classification of the children and a much wider provision of curricula, especially in the practical subjects, in science, art, and music.

Before re-organization there were in the area seventeen instances of two classes being taught in one room, now there is only one and that in a non-provided school. There are now fourteen school departments with an assembly hall or room of some kind or other available for use, when before there were only three. The schools have now twenty-five acres of playing fields when before re-organization they had none. There are now four handicraft classrooms and four domestic subjects classrooms as compared with one in each case before the change. In the case of domestic subjects there are also 'flats' for housewifery exercises. The schools have to-day three permanent and two dismountable stages when before re-organization there was not one and for science there are now five rooms instead of one. Art and crafts enjoy six rooms when before the change the schools had none, whilst classes of over fifty children on books have now been entirely eliminated. The result in the schools is that the children have more elbow room and more floor



Using the electric power drill: Picardy Central School for boys

space with corresponding benefits derived from freer movement and more light and fresh air.

On the side of the educational success of the re-organized schools it can be definitely said that in the Junior Schools there has at least been no falling off in the quality of the work and there are indeed evidences even of improvement. In the case of the seniors the opportunities made available by the Picardy re-organization in the northern section of the town, have since 1931 given all the older children there contact with wider ideas in education and have helped to break down many parochialisms and local prejudices. The social effects have been very definite and there is already evidence in all the central schools of excellent work being done in the cultivation of interests, in the acquirement of skills and in developing a central school education which is

a sound preparation for life in this complex world of to-day. An interesting feature has been the marked improvement in the percentage of attendances amongst senior children and also in their personal appearance as a result of re-organization.

The 'four track' type of organization is compensated for on the social side by a 'house' system in each central school. The 'houses' cut across the form classification and are social units rather than academic ones. Thus in the 'houses' co-operation between practical and intellectual types becomes possible on terms of complete equality. Often a house will present a play for the school in which things will be made by the practical types in the C and D forms in association with players and writers from the A and B forms. In a play the importance of costume, scenery, properties, sound stage management, lighting, etc. is shown quite clearly. The intellectual gifts are shown to be only part of things in a co-operative effort such as the writing, acting and production of a school play. Thus are sympathy and tolerance learned unconsciously in a communal activity.

Broadening the Pupils' Interests

It is of course, early to draw final conclusions as to the lasting effects of the new prospect upon education. The new senior or central schools are in themselves experiments at this stage, but experiments which show great promise, especially in respect of the education of the full man to live his life and not merely to make a livelihood in a world of growing leisure in the midst of plenty—as yet, it is true, maldistributed. Yet there are already many encouraging signs to be seen in the work of the Erith schools of this type and they may be referred to briefly. I shall refer in the main to the type of activity which could only rarely have been found in the old type elementary school. School magazines have been produced, written illustrated and printed in the schools. School clubs in photography, handicrafts, music, art, dramatics, and other practical subjects have been formed. School societies such as geographical and historical societies have been formed. Old pupils' associations and old pupils' classes in crafts, domestic arts, music, everyday science, etc. have been

organized for the evenings and these have been amongst the most interesting experiments in the direction of education for leisure as contrasted with evening education of the more vocational type. Yet in connection with the classes under Further Education Regulations, the establishment of Hadow type schools for seniors has already had the effect of increasing the demand for classes in vocational subjects in the evenings for boys and girls who have left school. The central schools are therefore widely used by the county authority in the evenings for commercial, engineering and other subjects of a technical and general nature. At the same time the establishment of generously conceived central schools under the elementary code has not reduced the demand for admission into the secondary schools, but seems, indeed, to have accentuated it.

Reference has already been made to the wider provision of practical education in the central schools, this being, of course, made in specialized rooms with specialized equipment. In most subjects a specialized system of teaching is followed, but each form has a form teacher who is responsible for the general administration of the form and for individual interest in its members. It is probable that the next trend will be to lessen the amount of specialist teaching, to develop the form teacher idea more fully and evolve a system wherein the merits of both systems are retained.

Equipment and Playing Fields

The Erith central schools have about twenty-five acres of playing fields between them. These are provided with specially laid cricket pitches which were obtained through public subscriptions. Inter-House matches in the boys' schools are to be played in cricket, association football and rugby football, and in the case of the girls' schools in hockey, netball and perhaps cricket. These playing fields which are well furnished with trees around them, will be kept in general condition by the staff of the town parks, aided in detail by the school groundsmen and caretakers. Tennis and badminton clubs

for the teachers in the area are also being formed in association with these central schools.

On the academic side, an association of central school teachers for north-west Kent is being mooted, although there are already many contacts being made with similar schools in the London and the Kent county areas. Measures are being taken to standardize as far as necessary certain methods, especially in arithmetic, in the contributory junior schools, who are encouraged to consider themselves as partners in the whole scheme of re-organization. In the case of one central school, regular use of a full-sized silent film projector presented to the school is made in the teaching of geography, hygiene, civics and biology in particular. Both departments of the school co-operate as regards



The Late Boy. Taken by the author in an old board school in 1912

the display and hire of the necessary films and a development is probable shortly in the use of the 16 mm. sound film now that this type has been standardized for schools by the British Film Institute. Listening apparatus and gramophones are also extensively used in the teaching.

Meetings of parents are regularly held at the schools every term and special batches of parents frequently attend in connection with such matters as the terminal conferences held jointly with the officials of the local Juvenile

Welfare and Choice of Employment Bureau, which is a section of the Education Department. In this way full co-ordination of school, home and industry is attained to a remarkable degree.

The re-organization of the schools has been—or will be—one of the greatest pieces of educational progress of the century. It will, however, not come to full fruition until the legal age for leaving school is raised to at least fifteen years so that it will enable a four-year course to be followed by most of the children in such schools.

Kesgrave Area School

R. F. Harrison,

Principal of
Kesgrave School



An impression of the school

THIS school was opened a little over three years ago in a rapidly growing district four miles from Ipswich. Previously there was no elementary school in the parish, so everything had to start from the beginning. It was designed as an Area school, built round a quadrangle, with three classrooms on each side and a woodwork room and a domestic science room at either end. At the corners, there are three staff rooms, one for the headmaster, one for the assistant masters and the third for the mistresses, and a canteen kitchen.

As there are four contributory schools from which senior children cycle from two to three miles to this school, it is necessary to provide hot dinners; the charge is 1s. per week, or 10d. if there are two or more children in the

same family having dinners. The children help to prepare the food under the direction of a paid cook: they lay the tables, wait on the diners, clear away and wash up in turn; they also help to keep the accounts.

The classroom, turned into a dining-room for the time being, has the atmosphere of a restaurant; the desks are grouped together to form tables, covered with white cloths and decorated with flowers from the school garden. Good table manners are inculcated and encouraged.

After two years had passed, the number on the roll increased from 183 to 350 and it was necessary to increase the accommodation. It was decided to build a separate block to house the Juniors and to use the original building as a Senior school. As the two houses

are separated by lawns and flower beds, that institutional barrack-like appearance which so often mars the larger elementary school has been effectively destroyed.

A School in a Garden

When the school was opened the L.E.A. and the Board of Education, through the H.M.I., gave the head teacher a free hand in preparing the schemes of work and the time-table. The principle adopted was that the children should be given a thorough grounding in the three R's in the Junior school and that on entering the Senior school they should devote more and more time to practical work as they advanced in age (the academically-minded children having been eliminated by the Scholarship Examination) until in the fourth or last year, half the week would be given to practical work.

In a short article it is only possible to give a brief outline of our aims and to indicate by a few examples how we put our ideas into practice. We endeavour to teach the children how to live so as to get the best out of life; we strive to get down to realities.

To do this three things were necessary:—

- (1) To make a suitable environment and to create a right atmosphere.
- (2) To enable the children to learn through doing.
- (3) To teach the community spirit.

As the school is situated in beautiful heath land and is fortunate in having some fine old oaks on the site, our task was made easier and we were able to make a charming, well-established garden in a short space of time. Lawns were sown and on them flower beds were made. This involved a lot of surveying and levelling, and a carpet bed of geometrical design provided practical work in measurement. A bed of rhododendrons was planted and the lawns were surrounded by flowering shrubs, including many uncommon and interesting varieties. A rock garden, a small water garden and a sundial were constructed, all of which provided excellent opportunities for more practical work. Altogether, including the kitchen garden, we have two acres under cultivation.

Having made our environment, the next step was to arrange that in all subjects the children

should learn through doing and should acquire knowledge for themselves by experience and by following the scientist's motto, 'I search'. With this end in view, we have experimental plots in the garden to test out the value of chemical fertilizers. Small plots of equal size are treated with various artificial manures and each plot is planted with an equal number of potatoes. The appearance of the crop is recorded weekly in the garden diaries. In the autumn the potatoes are taken up and weighed and the results compared with those of the control plot where no chemical manure has been used. Thus the children learn at first hand and by experience the value of artificial manure. The process involves the use of weights and measures, calculation of costs and percentages, the use of graphs and the compilation of records.

Doing and Learning

To quote another example: we have a large piece of land set aside for the cultivation and propagation of East Malling Fruit Stocks. Type 1 and Type 2 are quick growing and produce fairly large trees. Type 9 is slow growing and makes a dwarf tree which comes into bearing earlier than trees of the other types. The named and numbered types are planted on separate plots in proximity to each other. The distinguishing characteristics and rates of growth are compared and recorded. The stocks are then budded or grafted according to season, and the effect of the stock on the resultant tree is, in the course of time, clearly demonstrated. The plot is the textbook which supplies all the information.

This experiment attracted the attention of the parents and the headmaster was asked to lecture at the Local Gardeners' Association on the subject.

Another effort to learn by doing led to the surveying of the local churchyard and making a plan to scale, putting in the graves, thus making a permanent record of the burials, which hung in the vestry. Incidentally, this led to a request from a neighbouring Parish Council for the elder scholars to survey the parish allotments as there was a dispute as to the size of the plots and the amount of rent which should accordingly be paid. We were

able, after a couple of visits, to settle the dispute to the satisfaction of all concerned.

Co-operation and the Community

In order to teach the community spirit, by which I mean demonstrating how the various members of a community depend on and help each other, the woodwork room and the domestic science room are not regarded as separate departments, but are considered as part of the school as a whole, existing as a means to help in carrying on the work of educating the children.

The boys make apparatus for use in the science room; apparatus for games, plate racks and saucepan stands for the girls, while the girls make aprons for use in the woodwork room and shorts for the boys to wear on the sports field. If anything requires washing the domestic science room is available; if any repairs are needed or a new piece of furniture is required, the woodwork class willingly undertakes the task. The boys built a cycle shed to enable the girls to store their cycles under cover. The vegetables grown in the school garden are used in the school canteen. In short, the school is a self-contained unit.

As the school is situated near an important aerodrome it was considered appropriate that the boys should understand the working of the internal combustion engine. In one corner of the workshop is an old motor-cycle where mechanically minded boys can find out 'how it works' and can take it to pieces and re-assemble it again. This provides material for working out the C.C. of the cylinder, gear ratios, etc.

In many cookery rooms, the quantities of food prepared by each individual child are too small for the teaching to be really practical. We overcome this difficulty by dealing with the quantities required by a large family and utilizing the cooked food as part of the canteen dinners. When teaching housewifery we get down to realities, for the girls actually clean some of the school windows and polish school furniture. After a lesson on distemping the girls distemped a classroom. The pupils bring garments from home to be washed and mended in the domestic science lesson.

The Board of Education new P.T. syllabus

demanding that some kind of mat be provided for each child during the P.T. lesson. A light duckboard, about 4 ft. long and 1 ft. 10 inches wide and hinged in the middle, was designed, and the boys constructed two sets of forty each for the use of the school.

Practical Work Predominates

In order to find time to carry out all this practical work, we experimented by cutting down the time allotted to arithmetic from 300 minutes to 80 minutes (two periods of 40 minutes each) per week; for applied arithmetic, as I have endeavoured to show, continually enters into the practical work. So far we have not found that the arithmetic has deteriorated in the school, but on the contrary, it has become a real live subject. The old idea of writing essays on set subjects has been abolished and the composition now largely consists of writing accurate and concise descriptions of work done during the week in gardening and science and other lessons, together with accounts of educational visits to historical buildings, factories, London, the Zoo, and so forth.

Debates on various subjects form a part of the English lessons and give an opportunity for developing oral composition, the power of correct thinking and clear speaking, and for cultivating a critical mind. Dramatic performances help to correct the self-consciousness so characteristic of the country child.

Art is fostered by going direct to nature and the children are encouraged to express themselves in any medium they like, be it pastel, paint or charcoal, when going on outdoor sketching expeditions. They design covers for any books they may be making, or design and cut stencils when such are required, but they are told that designs, as a rule, must be for some practical purpose.

Each class has a games period once a week, when inter-house games and league matches are played on the school playing field which has an area of about four acres.

The result of all these useful activities is a happy school where corporal punishment has proved unnecessary, and where the children delight to attend, because, as one boy expressed it, 'There are so many interesting things to do.'

An Experiment in Spain

The Escuela Plurilingüe in Madrid

R. A. Cowling

days kindly given to me by the present President of the Escuela:

‘Considering that foreign languages are absolutely necessary, we believed it best that these be acquired during the time of greatest capacity for assimilation, i.e. between the ages of four and ten. Reading, writing, history, geography, etc. (i.e. all that is usually learnt through the mother-tongue) would be taught through various languages, and the children, in the presence of the foreign teacher, would automatically speak his language and understand his explanations. For this it would be indispensable that each teacher should not speak a single word in any other language than his own; indeed, the ideal thing would be that he would not even understand another language. Later, we conceived a plan even more extensive which is not yet realized, that schools using the same methods should be founded in other countries, so that, for example, a child backward in English could be sent to the Escuela Plurilingüe in England to follow the same course of studies as here until he had reached the desired standard’.

These parents also desired that their children should have an opportunity to develop their lives after their own fashion; that they should, for example, receive individual attention in small classes, exercise self-government as far as possible, and so on.

A School made by Parents

One of the most hopeful and characteristic qualities of Spain is that capacity, which we usually called genius, for originating a new situation; this is unfortunately too often negated by an incapacity for the sustained endeavour without which a cumulative achievement is impossible. But these parents turned their ideas into a reality by forming a school; moreover, after seven years of ground-work the Escuela continues faithful to its original intention.

It is an interesting school because it makes



Children of the School in the Library

S EVEN years ago a number of young Spanish parents in Madrid met together to discuss a common difficulty, a school for their children. All were persons of some culture and social position; all had young children for whom they desired an adequate education; and all were dissatisfied with the schools that were available. Even to-day, after three years of the Republic, under which education has substantially advanced, the problem of schools in Madrid is sufficiently serious. Unlike most people in a similar difficulty, however, these parents knew exactly what they wanted; and they wanted something surprisingly new and interesting in a country which in its general educational administration is much behind the times. I quote from a description of these early

its own life. One pleasant aspect of the laxity of government in Spain is that it is possible for a school to be almost completely free from State interference. This school was made by the parents for their children, and is conducted entirely according to their own design. Each parent is a shareholder; there is a general meeting every term; a *Directiva* composed of five elected members decides large questions of policy, including finance; a *Comisión Pedagógica* directs the educational side; the teachers meet to discuss their work, and have easy access to the governing bodies to make suggestions. The children themselves take an important share in making their own school: the buffet for tea at five o'clock (Spanish schools work generally from 9 a.m. to 6 p.m.) is managed by the children; they serve themselves at lunch; they keep records of the work done in class and of breaches of discipline; they take charge of their own library, meet with the teachers to discuss their timetable. One boy, horticulturally minded, has recently applied for the post of Superintendent of the garden. There is no system of punishment: each class has its *delegado* who exercises a kind of discipline supported by the personal influence of the *Directora* and her staff. The school is interesting, too, because of its beauty and freedom. The children, from cultured and wealthy homes, have in a high degree the fascination of a fascinating country; the glowing sun of Castilla, and the clear subtle colours of this city, 2,000 feet above the sea, give them an almost inexhaustible energy. Spanish children go to bed usually at ten o'clock or later; to this, amongst other things, may be attributed a dislike of concentration on a task which does not amuse them which amounts often to superficiality. But in their play, which perhaps they prefer above everything, to watch them is to be struck with their beauty.

Plurilingualism in Action

Like all institutions with a personality, the school stands for much that cannot be defined: that which, however, is salient and sufficiently new in education to merit discussion is its plurilingual teaching. What exactly does this mean? It assumes (1) that there is a certain store of knowledge that is necessary for life,

and (2) that this can be acquired through the medium of several languages simultaneously. How the human organism knows his world still awaits solution, but language is certainly an essential part of the problem. Little Maria Carmen is aware of the thing we are accustomed in England to call 'a tree'; what it is apart from her sense impressions we do not know, but in that she can see it, and smell it, and touch it, and climb it, and shelter underneath its leaves from the sun, it is a reality. When she walks away from the tree she does not carry it away inside her head, but she carries away something corresponding to it, which we may call her image of the tree. Moreover, she has, corresponding to the image, a word: this word usually consists of two sensory items, a sound and an appearance. But, being a plurilingual child, she has not one word but three, i.e. six different sensory items for the same reality; she calls it indifferently 'the tree', 'l'arbre', and 'el árbol'. The fact that she has three words for it instead of one presumably makes no difference to the real tree in the garden; it sheds its leaves in winter and grows them again in spring as before. But undoubtedly it makes a difference to Maria Carmen. For one thing the image of the tree is liable to enter her consciousness on the stimulus of any one of six sensory items instead of two. Whether her image of the tree is any different on this account is a serious question: those accustomed to use several languages often note a difference of feeling in themselves as they pass from one to the other, as if they were playing the tune of their thoughts in a different key, or on a different instrument; as Pater expresses it: 'every language possesses a genius, a very fastidious genius of its own'. There is little doubt that this setting up of complex organic contacts which constitutes the learning of a language at a most impressionable age must work in the child a kind of sea-change. Whether, as a member of the *Directiva* remarked in a recent discussion, plurilingual teaching will produce a new type of child remains to be seen.

It is an important principle of plurilingual teaching as it defines itself in this school that the foreign language should be acquired after the same fashion as the mother-tongue, i.e. as a practical instrument. As simply as the child

connects Spanish with his mother and father and playmates, he connects French with the French teacher, or English with the Englishman. If the Englishman happens to be the games master, and the child wishes to play football he must be able to say: 'Please give me the football'. Similarly, if the geography lesson happens to be in English he learns that a range of mountains affects the rain fall as effectively as if he had learnt it in French or German or Spanish. The child comes to connect a particular language with a particular person: it is therefore of extreme importance that the teacher shall not destroy the illusion by speaking Spanish: the child is immediately liable to take the line of least resistance and cease the effort to speak the foreign language.

Some difficulties

But all this is not so easy as it sounds; and it is necessary to tread carefully. Experience and common sense say that when a child is preoccupied with a new word he cannot give his attention to a new fact, that one organic process excludes another. In the middle of an English class one evening I drew together a group of children to draw their attention to the sunset over the Guadarrama mountains, a picture of exquisite colouring. It was almost painful to find that they did not see it, so occupied were they in disentangling the few sentences of English that I had spoken. Here lies the danger. Language is the chief medium by which the human organism finds issue for his private and individual life: that which

is important is what he wishes to express, or what he wishes to know, not the means of expression. Indeed, we might safely say that until our use of language is automatic it is not a proper vehicle for our personal culture. To make the child continually conscious, often, as I have seen, painfully conscious of language as language, instead of making him dexterous in an instrument with which to express his life, is perhaps to put the cart before the horse. It is interesting to quote from *The Lancet* of November 17th, 1934, in this connection:

'At a congress held last month in Budapest by the Société Internationale de Logopédie et de Phoniatrie, Mme. Borel-Maisonny (Paris), described three cases of retarded speech which seemed to have their origin in faulty education. In one of them she attributed the disability to a too early use of several languages. Dr. Pichon expressed the opinion that 'plurilingualism' carried a risk of psychological disturbances and impaired the faculty for verbal expression. He held that until a child had reached the age of nine he should be acquainted with one language only; after that, when once the habit of idiomatic thought in the mother tongue had been established, it was safe to encourage polyglot accomplishments'.

Fortunately, there are, as far as can be seen at present, no evidences of nervous inhibition in the plurilingual children in this school. It is easy to theorize on this interesting problem. Only those who have experienced it know how painful and complete is the barrier of language; and this barrier lies straight in the path of internationalism. Any experiment, like this courageous experiment in the Escuela Plurilingüe, is of the greatest value.

New Era

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Theme

EDUCATION AND LEISURE: How to Create a Democratic Culture

H.R.H. THE PRINCE OF WALES (in a recent speech): "As I see it, youth needs three things to fit it for life. It needs discipline ; it needs friends ; and it needs recreation and interest. These three gifts are in our power. They will help youth itself to master the means of making life worth while".

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A Town School with a Country Branch

Homer Farm School

Margaret Clutton

IN close co-operation with Mrs. Kennington, and with her generous help, I am opening in May of this year a country branch to my London school (a school for boys and girls up to the age of twelve years). At the time of writing the site of the school resembles a quarry, because a southern slope of the Chiltern hills in Oxfordshire is having a small level plateau made on which to build the little school that has been planned. Therefore I can only write now about what I hope the scheme will be, because it is not yet in existence, either as a building or as a social group.

A Summer Term in the Country

The school is being founded to fulfil a double need. First, a school run on the lines of my London school was wanted in the part of the country in which it is being built. A number of parents in that district felt the need of a progressive day school for their children, with all its advantages, so that they could keep them at home, yet give them a fuller education than is possible with one governess to a family, or even several families combined into a class. The second reason is that I felt that children living at home in London miss something that education in the country can give, the something that comes from living in open spaces, in intimate contact with the simple life of the countryside. In an endeavour to combine the advantages of a boarding school in the country, and home life in London, the idea of this country branch to a London day school grew, until it is almost realized. Young children will be able to spend the summer months there, returning to their London homes for the two winter terms; and because the country school is a branch of their London school, their work will not be inter-

rupted, methods will not be altered, and they will be able to go steadily on with their various courses of study. The country children will have the advantage of visiting teachers from a fairly large London school, working on the same methods, and the stimulation of a yearly consignment of children from the larger school, with whom they can share and compare their work and interests. A special dormitory is being built for the summer quarters of the London children, which will be closed, or perhaps used as a playroom, in the winter. A few boarders will be taken in the winter, though it will be chiefly a day school for children of the surrounding country.

Simplicity, Service, Study

The second reason for founding the school, that of giving London children an opportunity of working in the country, and living in close touch with the land instead of streets and shops, gives the key to its life. There will be no luxury standard, but the children will live a simple life of service and study, for in this way I am convinced that they will find that supreme happiness in which they can grow to their full stature.

It is intended that all the children shall take a suitable share in the care of the house and all the daily duties connected with it, and of the grounds, and of the animals, and that they will learn to do it well. They will learn to ride, but their learning will not stop there; they will learn to keep the stables clean, the harness in good order, how to feed and groom, and, in short, how to keep their ponies healthy and happy. They and their riding will be the better for such training.

Such a life involves duties for the child, but



Camping in the Summer Term

duties closely connected with his interests, and therefore not irksome, nor as some duties appear to a child, unjust. He will not always feel inclined to carry out his duty, but it has been my experience that children are willing, and indeed eager, to work very hard against temporary disinclination to reach an end that they find, or know to be desirable. A sympathetic word of understanding is an enormous help, and the joy following the accomplishment of the task is well worth the initial effort.

Planning the Children's Days

We already have some idea of how the days will be spent, because I think that a daily routine, capable of being altered at any time and for any period, gives a framework of steadiness on which healthy growth depends. Into this framework, arranged by adults, the children's activities will find their place. That such an arrangement makes for a calm, orderly and happy environment, and that in such an environment the natural behaviour and individuality of every child can be preserved, I have proved for just over two years in my London school.

Before breakfast some of the children will ride, others will help with household duties, while some will attend to their pets, or help with the farm animals. After breakfast the morning will be spent doing lessons on an individual-work plan (one that has been in operation in the London school since its start, and has been found highly satisfactory). The work will include all the subjects usually studied in schools, with the addition of some which are not so usual. An example of the latter type is the *History of Industries*, in which one industry after another is studied from its primitive beginnings up to its factory of to-day (e.g. the woollen industry, the paper industry, shipbuilding, bread-making). The lessons include

handwork in connection with the industry, and visits to places where such work is being carried on. Where it is not possible to visit a factory, a film is shown illustrating the factory conditions.

The children will, of course, work out of doors, usually in a clearing in the wood close to the school building, whenever the weather is suitable. The afternoons will be spent in following a very great variety of occupations. There will be cookery lessons in the farmhouse kitchen, under a trained teacher; there will be dairy work, the children making butter in a glass churn in which they can see the changes taking place in the cream; there will be farm work to help with; games in the woods, tree climbing and natural gymnastics; swimming, and first the making of the swimming pool; real nature study and simple geology; model making and building; clay modelling, glazing, and firing, first making the primitive kiln; and coming home tired and dirty at tea-time! After tea there will be cosy fireside occupations in the winter, with reading aloud and story-telling, and in the summer play out of doors until bedtime.



In the Garden of the London School

Who Shall Work with the Children?

It will be my endeavour to have working with and for the children people who know how to live with children, for I believe that finally it is the personalities of the adults in charge of young children which counts for most, influencing the whole environment of the group. Those who can talk and theorize, and watch children with an interested eye, have their useful place, but living with the children must be people who have that love for children which makes them understand the child's point of view, while holding their own; people who maintain their own individuality and grown-up tastes, and so gain a natural respect from children, and those whose good sense results in that wise and simple handling of children, under which they grow strong in mind and body, unharassed, unanxious, friendly and free.

The school is to be very small, as it is felt that only in a small community can there be that real simplicity of life, and daily performing of necessary social and domestic duties that are required in home life. The London school, which is a day school only, is limited in number to a hundred children, but as only ten of these can go in any one summer term to share the life of the country branch, other branches will be needed, if all of suitable age are to have the opportunity of three months of country life with other children, with all its advantages, and without interruption to their work.

This is a vision of the future.

Until this vision is realized (and probably after that) of a headquarters in London, with several branches in different parts of the country, some children from the London school will be given at least a short stay in the country during each summer term. They will be taken to camp in a field near the country school. The experiment was tried last year, and although the children were all under the age of nine (the youngest was six) and we hit the one wet week of the drought, it was a huge success and will be continued.



Carpentry in the Garden at the London School

The Project Method in the Infants' School

Dr. Julius Gebhard

This summary of fifteen years' experiment in Hamburg is a slightly abbreviated translation of one chapter of Dr. Gebhard's recently published book *Aufbau der Volksschularbeit*. The N.E.F. hopes to publish a translation of the whole later.

ONE important result of the influence on the primary school of the reform of art teaching in Hamburg was a recognition of the fact that in the first years of school life, the child's own activity forms the natural bridge between play and work. While he plays, the child is completely absorbed in a game which achieves no lasting result. But the child of six or seven may discover in his play the possibility of making something which is not only an achievement in itself but demands a certain attention to the perfecting of its form. For instance, some of the children in an Infants' School were playing with masks brought from home. Some began making new masks and soon the game was forgotten in the decoration of the masks which reached quite a high artistic level, say that of the South Sea Islanders. Thus, from a mere game, there arose an activity demanding much greater exertion and perseverance, involving not only the child's imagination and manual ability, but also his will and purposeful endeavour.

Such creative activity is typical of the way in which the young child attempts to understand and control his environment. When faced with something new to his experience, he seeks to grasp it and re-fashion it so that it comes within his control. It is a mistake, therefore, to force children of this age to observe and reproduce; it is even wrong to ask them merely to look at something. Children's drawing and modelling, like their stories, are never copies. They are attempts to grasp reality by re-fashioning it. An adult's aim is not to alter what he observes, but to recognize it for what it is. A child and his environment cannot be separated in this way. Of course, observation, not words,

constitutes the foundation of all knowledge imparted by the school. But underneath it all, hidden like a lode of precious ore, lies childhood's imaginative grasp set upon the world. The teacher who forgets this builds on sand.

The Need for Free Activity

So free activity remains an essential part of the work of the Infants' School. No false demand for realism should replace it. Exact observation and accurate reporting become central only at a later stage. Nor should we be led astray by the demand for more practice in the fundamental skills. Reading, writing and arithmetic are a necessary basis for the next stage in elementary school life; but their beginnings should be built into this free activity work which should never be decreased on their account. For nowadays a city child has no opportunity out of school for such activities. Play is difficult enough in our cramped dwellings and crowded streets; creative activities are impossible. A child is never free to alter his environment; it is already built up so completely that any attempt to do so entails a destruction which cannot be permitted.

Some of the results of the new education movement have found their way into all Infants' Schools to-day. Everywhere children draw with coloured crayons and model in plasticine. But it is not free project work when children occasionally fold or model according to the teacher's directions, or copy a drawing from the blackboard. A child's drawings are valuable as a witness to his inner life; it is their contrast with reality that is their value, since it expresses the richness of the personal effort they embody; and this effort cannot be made



*Buying,
Selling
and
Building*

at the teacher's command—that would be contrary to the nature of all artistic activity. It must arise spontaneously out of the child's experience. For the project method will only prove its value as a bridge between work and play when work is presented to the child for the first time in the guise, not of labour and drudgery, but of desired and joyful effort.

Let us describe the project method in its pure form, as contrasted with the many compromises which are to be found. The right environment is a class-room arranged as a place for children's activities; it has movable tables and chairs, a sand heap, a stand for exhibits, large low blackboards and cupboards with a separate drawer for each child's work. If possible the room should lead directly into the class garden where groups may work in the open.

Projects in Practice

Quantities of material lie ready to hand. These should not be made up in any way, since finished articles are only of use if they may be taken to pieces. Much of the material can be collected by the children themselves and parents will often add waste products from workshops and factories.

Every material has its own characteristics—paper its flat surface, wire its flexibility. Often this peculiar character is an incentive to activity, especially when new material is introduced from time to time. Further stimulus can be provided by the work of other children as well as by occasional exhibitions. But the most valuable incentives are those derived from the children's own life, from Christmas, the coming of snow and ice, the first swimming party or some exciting journey. When necessary, new life can be given to the class by the telling and acting of fairy stories or by out-door games.

When a child has decided on his project, he fetches the necessary material and tools. He will have to show consideration for others, particularly in the use of tools, which must often be shared. The class then proceeds to work, each child at his self-appointed job and at his own pace. The children learn from one another, from the teacher and from



*Free play and projects in a London
Elementary School*

their own failures and successes. From time to time a child leaves his place to get new material or tools or to ask advice and help from another child or the teacher.

Since all projects result in a tangible object, success and failure are plainly visible. They constitute a better incentive than an adult's praise or blame, or the usual marks, rewards and punishments. The other children, also, will be quick to express their opinions as soon as any object is exhibited, and this usually follows the completion of a major project. The class then gathers round to receive ideas and make suggestions. After his project is completed, a child generally wanders about for a while, looking on at other children's work until a new idea strikes him. During these creative pauses children often like arranging their things or practising the fundamental skills.

There are always a few children who will not undertake any project on their own. The causes are varied and so, therefore, are the remedies. Where illness or under-nourishment has led to general weakness, help can only be given gradually, and it is not a matter for education. Where the cause is the slow development of poor abilities, the child may be kept in the kindergarten or withheld from school until later. As a last resort he may have to be sent to a special school. Lethargic but gifted children stand in particular need of the teacher's constant support and surveillance. In every class some children will be found whose manual abilities have lain dormant through lack of attention or over-strictness at home. They are afraid to start on any ambitious project. Great patience, continual watchfulness and much encouragement are necessary in these cases which sometimes develop surprisingly. Lastly, there is another group, mostly robust boys, for whom the whole school routine is too petty and trivial. They roam round the canals, sail on floating logs and are the ring-leaders in every fight. Here the limitations of the project method appear. It is not fair to such children. The narrow bounds of the classroom and the need to share materials and tools give a pettiness to project work which is not unlike table tennis in comparison with lawn tennis. Risk and adventure are lacking and there is no opportunity of exerting all the bodily powers

to the full. True, work on a bigger scale can be done, if there is material and room in the school grounds for the construction of huts or miniature forts, and a stay in the school country home gives other opportunities. But these are rather substitutes for free activity work than an extension of it.

Projects and Co-operation

Does individual project work need supplementing on the social side? The description given by Otto Wommelsdorff in his book, *The Project Work of a Hamburg Primary School Class*, shows that this is not the case.

Free activity in 'open formation' is itself a form of co-operation. Through the confusion that arises out of multitudes of individual projects the need of mutual consideration is constantly brought home. No one must disturb others by calling out, or interrupt a neighbour, or knock against another when fetching new materials. The children must be allowed to look at each other's work, for this constitutes a valuable stimulus. The standard set by a fellow pupil's work is only one step ahead, whereas the teacher's standards, being so much higher, may have a deadening effect on a child's efforts. The gifted pupil gains from the manifold interests shown by the class. Criticism or unwilling admiration, the chance suggestion of another child, the conscious comparison of his work with others, the joy of leadership, all help to give him the feeling of being upheld by the group. The poor pupil, on the other hand, need not feel rejected. His slower speed worries no one, and the work of other children supplies him with helpful suggestions. He too will have assistance of all kinds so that he soon comes to realize the value of this common activity.

If an exhibition of work is held on a parents' evening or at the end of a particular period, it will show a common style due to the children's age, in spite of much individual variation. The relationship between the exhibits is even closer when the children work in a group. The leader will have to pick members and keep them together. He must find out how to overcome resistance, avoid conflicts and adapt others' suggestions to his own plans, just as the rest

of the group will have to learn to subordinate their contributions to the whole.

Not infrequently an idea will captivate a whole class. Wommelsdorff writes: 'In the first school year we talked about Sunday baking. Thereupon arose a row of small bread shops with loaves and cakes made of plasticene. Then without any previous planning a bread factory took over the baking and through the gradual addition of new sections, producers, distributors and consumers appeared and soon embraced all the children in the class. Here came the bakery, there the paper-bag factory, here the press for printing price-lists and placards, here the shops and houses. Orders were given and deliveries made while lorries brought flour and sugar to the factories. To be a mother you had to know how to write out your orders, whilst the salesman had to be able to do sums correctly. Children who could do neither did the buying'.

If such a co-operative project ends in the production of a single object, such as a model of the school or Hamburg harbour, this remains as a visible expression of the common effort. Everyone has contributed to it according to his powers, the cleverer ones a crane or a sailing ship, and the less clever a barge or a simple shed. Differences of ability or interest, so far from forming an obstacle, increase the richness of the result. The children learn to understand and bear with one another and soon discover how to help their weaker brethren and serve the community as a whole.

The Teacher's Influence

Free activity by no means eliminates the teacher however independent his pupils may be. It is a remarkable fact that the more the teacher keeps in the background, the greater is his influence. It is felt not only directly but indirectly in the class tradition which grows up slowly with the connivance of the teacher. A child would thoughtlessly waste some of his material were not the teacher there to suggest that his neighbour needed some of it. A child with nothing to do would soon indulge in noisy pranks were not the teacher on the watch. A crowd of thirty children inevitably comes to

blows when not controlled by an adult, although we must remember that an adult's influence extends far beyond his personal presence. It is seen in the quiet atmosphere, in the consideration for, and help given to, others and in the power to do without which a child sometimes shows even in the Infants' School. Whether the teacher is present or not, the children start working as soon as they come into class, although not every group reaches the point where it can work alone during a teacher's temporary absence.

At this age children wish to be led and to respect their leader: otherwise they feel lost, a prey to mere chance and open violence. The teacher has no right to throw his educational responsibilities on to the child, for a child's shoulders are not strong enough to bear them. The final responsibility for the group as well as for the individual must be with the adult. But the whole purpose of free activity is that a child should realize his inner needs and learn how to choose his work accordingly, selecting his tools and carrying his project through by himself. Projects cannot be carried out to command according to a plan externally fixed, but must develop by their own momentum when the time is ripe. Therefore the teacher's real task consists in showing sympathetic understanding, in removing obstacles and preparing materials and tools; in fact, in making things easier for the child and in encouraging while waiting for the child to ask for help. Then he must be ready to assist at once and in the right way. Each case will differ in its nature and conditions, in the child's character and in the temporary situation. Every decision will therefore be a creative act.

Although the teacher's main task is to create the right atmosphere for work (his help is only occasionally needed) his part becomes once again of supreme importance when a project is completed. Just as the child at home carries his finished project to his mother, so at school he brings it to his teacher. It is now essential for the teacher to show a real delight in all that is good in it, in all that holds promise. Only if the child has not made a real effort to do his best will the teacher blame at all in spite of his fundamental approval. He will hardly ever reject anything a child has made.

The School Co-operative Movement in France

B. Profit

Honorary Inspector of Primary Schools and originator of the School Co-operatives' Movement.

FIFTEEN years ago, the war had just dragged to its close: in the devastation which it left, reconstruction was necessary in every sphere of life. As far as elementary education was concerned, the position of the post-war school was summed up by that great administrator, M. Paul Lapie, in an article which appeared in September, 1919. But France was exhausted by her four years' struggle, and the most immediate and pressing needs could not be met, when budgets were lean and the national coffers empty. How then could the needs of the school—which had never received much consideration—possibly be given the attention and thought they deserved? In any case, without financial help no progress could be made.

Then a number of teachers belonging to a rural body on the alert since July, 1919, set out to create a co-operative movement among the schools, the staff, the pupils and their friends. The children were interested at once, and their activities were directed towards productive work, such as the gathering of medicinal herbs and various manual tasks. Thanks to their efforts and to the organization which was set up, a hundred thousand francs was garnered in the first year and was immediately used by the members of the Co-operatives to provide the schools with the equipment which had previously been asked for in vain. The story of this act of faith in the children and their work, of its success and continued prosperity, the many benefits which it has conferred upon education, has been told over and over again. After fifteen years, it is time to summarize some of the results.*

**La Co-operation Scolaire Française*. 1 vol. iss. 12. F. Nathan, Editeur, Paris.

Owing to the tireless propaganda of the many friends of the movement (Ms. Lapie, Buisson, Piéron, Ferrière—how shall one name them all?), owing to the untiring devotion of the teaching staff, the number of School Co-operatives has grown year by year with very little official support. The last annual report to the Minister on the supplementary activities of the schools, dated 30th March, 1933, mentions ten thousand of these Societies in France and the colonies. To this number the names of several other similar societies should probably be added, though their founders have chosen to give them other names. Yet the word Co-operative is perfectly clear and stands for a definite programme.

Scope of Co-operative Movement

The profits earned by the Societies vary a good deal, according to the ingenuity of the members, the scope of their work, their energy and their initiative. Unfortunately the official report does not give sufficient details for it to be possible to establish the amount earned by each. On the whole, however, the average sum received can be estimated at 600 to 700 francs, though many earn ten times more. Even this comparatively modest estimate gives a total yield of six million francs a year. Thus, during fifteen years, a hundred million francs would have been expended on the schools within the co-operative movement, providing books, equipment, apparatus, lectures and demonstrations, etc. French education had never before had such a sum at its disposal. It has never been able, without official formalities, to acquire so many of the things which are essential, but

which no one in the country appreciated and no one in the towns thought necessary. It might have been suggested that the Co-operatives would tend to relieve the bodies responsible for the upkeep of the schools of their duties; but this was avoided for a rule was made: Spend nothing unnecessarily; buy nothing which can be legally requisitioned or obtained from the commune or the State. And, though sceptics may well have feared that mistakes would occur since the funds are largely created and managed by the children themselves, the need for spending wisely without hoarding unnecessarily, gave rise to a clear and simple method of keeping accounts and a measure of permanent control was assured by the members of the Societies. In fact, during fifteen years, not one breath of scandal or suspicion has arisen which might have proved harmful to the future of the Co-operatives.

In this way, the Co-operatives grew; they have shown what can be done. Academic work has not suffered, far from it. Local trade has not been alarmed, nor has anyone been able to suggest that a personal profit was being made. But the schools within the scheme have been improved and beautified; they have been supplied with the equipment they lacked and so the communes in which they are situated are the richer. The parents have been glad to see their children taking an interest in work of practical value; the municipalities have been impressed—after all the members of the societies are children of electors. They gave them what they needed, a small annual subscription at first. Then they too became enthusiastic; they began to make improvements, cementing dusty courts, enlarging windows, replacing old-fashioned furniture in the schools, so that a great deal of money was spent on education thanks to the initiative given by the Co-operatives.

The New Approach to Teaching

To-day schools are continually being improved; they are cleaner, better kept, more cheerful; they have adequate equipment and continue to add to it. There are many other benefits; teaching is made easier, education is developing everywhere.

Academic education is now approached through personal experience, and therefore we can aim at cultivating reason rather than memory. All the equipment, the little studio, the new cloakrooms, the first aid outfit, belong to the children, and they may use it as much as they like; and if we want to retain their support, they must be allowed to do so. Formal lessons follow experience, to corroborate it, and amplify it. All the activities of the Co-operatives, harvesting, the organization of fêtes, preparations for the different types of work which bring in funds, the ordering, buying, spending of money, the keeping of accounts—all that is practical work directly related to life. There can be no better way for children to learn than through such activities which they carry out themselves, and this explains the definition given by one of our supporters: 'Co-operation is the French form of the active school.'

Co-operation and Character

Moral, as well as intellectual, education has gained from the social organization of the class. The teacher's influence has been strengthened because of the trust that is reposed in the children. The master is no longer a *gendarme*, but the older friend who persuades the children to think and consider, gives advice and is consulted gladly by common consent. The freedom granted to the children has given them the energy and initiative they used to lack, and at the same time it has brought with it an increasing sense of responsibility. Franklin used to say: 'If you don't listen to reason, she'll rap you over the knuckles'. This can happen now to our children, and it is a good thing that they should find that each action is followed by its natural consequences.

Opportunities for activity, formerly so rare, now occur almost daily. And the children begin to understand the limitations of freedom more clearly now that it is possible for all to taste it. The officers of the Co-operatives are chosen from the children themselves, and each has his special work for which he is responsible, not only to the teacher, but to the rest of his comrades. This interchange of services is of extreme importance in the children's social education. Formerly, each child was a solitary

egoist, except just in team games; and in class all were rivals. But the new relationship which has grown up has even extended to work. The children understand the need to co-operate with one another, to work together, and help one another, and so the warfare against egoism prospers, for each child learns to give up his own pre-eminence in order to further the general aim—the progress of the class as a whole. And in this cause, each in his turn gives orders and takes them, growing thereby readier to obey and better fitted to command.

The School Co-operative Movement therefore calls upon the unceasing activity of the children to further the general welfare of their class or school. It involves no distribution of

the funds obtained, but puts them at the service of the community as a whole. It values money—indispensable though it is—not for itself, but as a means to an end. And that end is the education of the members, particularly their social education. Innumerable good results prove the sound influence of the movement. It is not, as is sometimes thought, the transformation of the material environment that matters most, but rather the spiritual side of the work, through which the members themselves are changed. And from this point of view the School Co-operative Movement has created a social bond between its members, their families and the community as a whole which did not exist before.

Some Notes on Co-education

J. H. BADLEY, formerly headmaster of Bedales School

PROBABLY all would agree not merely that only children miss an important part of education, but also that it is a pity if brothers have no sister, or sisters no brother, to be brought up with at home. Many would extend this to the preparatory school stage also, and feel that up to 11 or 12, while there is so little difference between the sexes it is a pity for them to be separated, thus from the first forming different habits and codes and having a different treatment and outlook. It is after this age that most people regard such separation as essential on the ground, first, that their innate differences, both physical and mental, are so great that they cannot be treated alike; and secondly, that it is desirable to emphasize rather than to diminish the contrast: boys ought to be manly and girls womanly, and so these differences must not be diminished by the influences of the opposite sex.

Segregation or Co-education?

That is just what we who believe in co-education contest. We hold that it is all important that boy and girl should not be brought up in ways that make them strangers to one another, almost as though they belonged to different nations, so that when they come together again, after school and college, they have, as it were, to learn each other's language and ways of looking at things, or, more probably, go through life without doing so, each with a sense of wonder, not altogether unmixed with contempt, at what the other regards as important and unimportant. Not that we want them made alike. If to the boy the presence of girls acts as a humanizing influence on language and behaviour, and to the girl to be brought up with boys means

a freer atmosphere and a larger outlook, such an approximation—surely in every way desirable—does not mean that the fundamental differences are removed. Girls do not admire an effeminate boy, or boys a girl who is a mere copy of themselves. It is in the presence of both sexes that they are likely to be most truly themselves. And it is only by living and working together, in the school years as much as in later life, by sharing experience and facing together whatever problems arise, that they can get the mutual understanding and sympathy, subconscious as well as conscious, which are needed if there is to be any real partnership in the main concerns of life. So, helpful as co-education may be, especially in these days of small families, in the earlier stages, it is in the later years of school life that it is most effective and, as we think, most necessary.

But if it is to be worth having, it must be complete. Attending the same classes, with only casual meetings or on the way to and from school, is not co-education. Not that this means doing everything together. Co-education need not involve playing the same games or doing gymnastics together, or sending boys to a sewing-class instead of to the workshop. But even so there are not many things in the whole time-table that they cannot share; and the more fully they do so, on the social as well as on the intellectual side, the better. To put boys and girls together in the same surroundings is not enough if they are still kept apart by all sorts of barriers and restrictions to prevent their seeing one another freely and doing things together. There is no need, because one believes in co-education, to dismiss common-sense; but there is every need to dismiss suspicion and distrust, to allow all reasonable freedom, and to place more reliance on self-made rules, the outcome

of agreement and understanding and the sense of being trusted, than on bolts and prohibitions.

Co-education at Day or Boarding School

It is commonly supposed that co-education is more feasible in a day school since the problems with which it has to deal are thus halved, and those that seem to present most difficulty left to the home. That might seem the obvious way to ensure opportunities of association between boys and girls under the most natural conditions, and at the same time to relieve the school of its most serious responsibilities in the matter. As a matter of fact it tends to do so too much, and to leave these responsibilities unshouldered by both. There is, for instance, the time between school and home, which can be completely controlled by neither. In some ways, therefore, co-education is actually made easier, as well as more complete, in a self-contained boarding school in the country, in which it is possible to keep much of the feeling and wholesome influences of a home, than in the big town day-school. In any case, the more that boy and girl can share a common life, working out its problems and making its rules and traditions together, the more truly is this co-education, and the better preparation for later life and the duties and interests they will have to share in common.

Co-education and Sex

But all this, it may be thought, however true it may be, takes no account of the fundamental problems of sex-development which to most people seems the chief reason against co-education. Isn't it bound, they urge, to speed up this development and bring about adolescent love-affairs in the years when all thoughts and energies ought to be concentrated on school-work and games? In this objection there lurk, as I believe, two fallacies. To take the second first: are all thoughts and energies, as a matter of fact, concentrated on work and games in a separate boys' or girls' school? Few who know them from the inside would affirm that this is so. So far from giving no occasion for sex-development, separation tends to intensify it and turn it into unwholesome channels, with all the results of repression with which modern psychology has made us so familiar. The other fallacy is that co-education necessarily encourages an unwise sex-precocity. On the contrary, by satisfying, through the normal association of everyday life, the nascent instinct—which must have some satisfaction, good or bad—co-education tends to make its development more normal and less dangerous. Boy and girl learn to be friends and comrades, and in so doing are laying up a store of mutual understanding, all the more helpful for being largely subconscious, that will stand them in good stead and save them from making mistakes later on. Sex-attraction is a normal part of adolescence, and so far from being a danger to guard against (which is not possible) it must be allowed for and recognized for what it is—not a serious and final attachment

but a community of interest that may be a valuable help and spur in the presence of a public opinion that does not encourage 'soppiness'. There must be both sympathy and common-sense on the part of the school authorities; and there must be full knowledge of the facts of sex, and frank discussion of the way in which its needs are to be met and its difficulties faced.

A problem more likely to be overlooked is that caused by the different rate of development of the two sexes. In the earlier stages girls are usually more mature, both physically and mentally, than boys; while after 15 or so the boy goes ahead. The earlier difference matters little. Small boys are usually well able to look after themselves and not likely to be spurred to excessive mental effort. But with the adolescent girl there may be risk of overstrain if she is put in competition with boys who are at that age better able to stand it. This risk of overstrain, however, is far from being avoided in the separate school where girls are still competing with boys in taking the same examinations, and required to reach a still higher standard for admission to Oxford or Cambridge colleges. In a co-educational school the risk is at least more obvious and therefore more easily guarded against. And it should not be forgotten that it is not only the difference between boy and girl that has to be allowed for; there are just as great differences between members of the same sex. A great—perhaps the greatest—requirement in education to-day is a greater variety, both in curriculum and treatment, to suit individual needs. If co-education at once makes the problem more evident and offers, in a wider range of interests than is customary for either sex alone, a means of meeting it, this is a strong argument in its favour.

The Widening Horizon

For in such a school, which involves also a mixed staff, there can hardly fail to be an enlargement of interests, with different points of view, and more possibilities; in singing, for example, and dancing, and most of all in dramatic activities, as well as in different kinds of work and games. This is by no means the small matter it may at first sight appear. The place of the arts in education is not to be thought of as a thing of little real moment, well enough for spare time. In spite of much advance, there is still need for far more scope and training of the creative impulses and of the emotional side of personality; and this scope and training co-education, so its adherents hold, is best able to give.

These, then, are educational problems which we believe can but be solved by bringing up boys and girls together. Not that we regard co-education as a panacea that is bound to be successful under all circumstances. But, given sound conditions and sensible direction, we believe it to be, for most, the best kind of education. At the time it makes possible a more complete development in a more wholesome environment. And for the future it provides a training for life which gives the two sexes a fuller understanding of each other's outlook and ways and codes of

conduct, in place either of the contempt arising from misunderstanding, or of an idealization that is sure to lead to disappointment; a training which gives also the habit of doing things together and a common

approach to the problems, moral, economic or political, that they will have to face together in a life which now, to a greater degree than ever before, is to be shared by both.

A German Country Home in England

Bunce Court, Faversham

AN old fashioned house stands on the top of a hill—a typical English country house, with a fine garden and paddocks stretching away behind it. Children of all ages, boys and girls together, are busy in every corner of it—but their voices and their bearing have an unfamiliar ring. They speak English, but they are German—the children of parents who have either left Germany or whose position under the present regime makes it wiser for their children to be educated abroad.

Fortunately Frau Essinger was able to move her school to this country and during the last year a number of pupils have come to Bunce Court, so that there are now over sixty-five children between six and eighteen; and in spite of the difficulty of transferring money from Germany to this country, the school flourishes.

Working with Mind and Hands

Bunce Court, however, is something more than a school—it is a second home to most of the children who cannot hope to see their parents more than once a year, if that. And so the atmosphere is remarkably friendly and informal, and the relationship between teachers and pupils is a delightful comradeship—the sort of relationship that exists between grown-ups and children in the nicest of modern families.

But perhaps the most striking point about Bunce Court is the creative spirit which one cannot help feeling; as Frau Essinger shows the visitor round she is constantly saying: 'and this also we made ourselves'. This may be a new cupboard for a bedroom, benches for the laboratory, pictures for new classrooms, partitions in the bathrooms, a dark room for photography, curtains or chair covers, a mere towel rail, or a set of puppets. The children and the staff have worked together to transform Bunce Court from a country house to a school. Of course, major alterations have had to be carried out by professional workmen, but all minor repairs are done by the children and the staff. Walls are distempered, additional furniture made, existing furniture repaired, electric light fittings mended. Under the supervision of a trained teacher the children work in the garden and they learn to care for the green-house. In the afternoons, except when there are games, they all concentrate on work which directly benefits the community—the girls mend the linen or cook, the

boys are busy in the carpenters' shop, both work in the garden. All the housework, except the rough work and the cooking, is done by the children. They lay the tables, clear away and wash up, get their own tea, make their own beds and dust and sweep. As Frau Essinger explained, school life is planned so that the children will realize that mental and manual work have an equal dignity. The staff who teach carpentry and gardening also teach other subjects, such as botany, for at Bunce Court everyone works both with his hands and with his head.

Lessons are generally done in the mornings; boys and girls work together and they are taught in English, for their only hope of a profession is to be found in either England or U.S.A. They do, of course, talk German among themselves and the mother tongue, its literature and history and all the culture associated with it, is not neglected; but the children work steadily to acquire the new language and prepare with success for English examinations, including Matriculation.

Creating a School

Dramatic work and craft work reach a high standard, but the striking feature of the school is not so much the quality of the self-expression work—that can be found in many other schools—nor the amount of freedom given to the children, for freedom wisely given is again characteristic of many progressive schools, but the spirit of purposeful, creative endeavour in which all these children are striving to build up their country home school. They are doing important work which directly affects their well-being and they do it eagerly. The result is a school which is a home as well, which belongs to the children in it, because they have helped to make it and are proud to care for it.

There is much that English children (for Frau Essinger is anxious to find English pupils) will learn from Bunce Court and its inhabitants—for the people there have for the most part endured hardship and sorrow, their life is lit by the comradeship and courage born of their difficulties. Our children will not only have an opportunity of learning German and of getting to know children of a different nation, but their school life will have a closeness to reality with which it is often hard to invest life in an established school where the environment is already complete.

International Notes

Fellowship News

Headquarters. In May, Mlle. Hamaïde, Dr. Decroly's well known collaborator, will visit England at the invitation of the *Fellowship*. She will lecture in Sheffield, Chesterfield and Manchester on new developments of the Decroly method.

The Tea-Time Talks held every Friday at 5 p.m. at 29 Tavistock Square, will be as follows during April: 5th, *The Cinema in Russian Education*, Mrs. B. King; Wednesday 10th, at 6.30, *A discussion on Dr. Schwarz's lectures on Sex Education*. There will be no meetings on the 19th and 26th.

Sheffield. The inaugural meeting of the Sheffield branch of the New Education Fellowship was held on 8th March in the Medical Library, Sheffield University. It was attended by over 100 well-known Sheffield people.

An address on 'People of Eight to Eighteen' was given by Mr. Colin H. C. Sharp, headmaster of Abbotsholme School, Derbyshire. Prof. G. H. Turnbull of Sheffield University presided.

In his opening remarks, Professor Turnbull referred to the New School Movement and identified Abbotsholme with the beginning of this movement.

Mr. Sharp said: 'Parents are faced by a great educational tradition like a machine which produces finished articles to standard pattern. At the same time the world is crying out for leaders, for men vital and vigorous.'

'Somehow this system takes our small boys of eight, full of life and energy, and changes them by eighteen into rather dull, respectable and uninterested youths, into people who are too shy to speak to anyone a year or two older than themselves.'

On the subject of examinations, Mr. Sharp said it was not their existence and use which were harmful, but their early use by which the average boy could not go at his own rate. Marks, promotion and other artificial incentives to progress really diverted the boy's mind from serious purpose.

He added that, once subjects are alive and marks and promotion are dropped, two things happen to school games; first, they cease to be the only proper centre of boyish interests; second, they cease to be the only proper source of team spirit.

Referring to school responsibilities, Mr. Sharp considered that there is a tendency to want to play constitutional games, to imitate democracy or other adult forms; but it is necessary, on this principle, to give every boy training in steadily increasing responsibility and larger purpose.

'We must hold fast to our recognition that we are to be judged, not by schoolboy victories or early schoolboy results, but by the men of mature age whom we breed for the new fellowship of the new age.'

Australia. Mr. Ringrose writes from Brisbane and tells of the enthusiasm which is being aroused among teachers in Australia for the ideals of the

N.E.F. It is hoped that a world Conference on Education may be held in Sydney in 1937 or 1938, and the idea has already been approved at a recent meeting of the *Federated State Schools Teachers Association of Australia*. Meanwhile, the *Queensland Educational Fraternity* continues to hold a most successful series of lectures spreading the ideals of the New Education.

Germany. Readers will be interested to learn that the famous school, Hof Oberkirch at Kaltbrunn in Switzerland, founded by Hermann Tobler, and now under the direction of his son Erich Tobler, has been fortunate enough to secure the help of Dr. Karl Wilker as Joint Director.

Dr. Wilker was formerly co-editor of the German magazine *Das Werdende Zeitalter*, and is well known to many members of the *Fellowship*. We wish him all success in his new undertaking.

We have just received from him a copy of the special number of the school journal *Hof Zeitung*, which was issued last month. It contains a re-statement of the principles upon which the work of the school has been founded and offers the testimony of many parents to the profit their children have received from the education given at Hof Oberkirch. The magazine itself is enriched by a number of illustrations and, in particular, by certain lino cuts executed by the pupils of the school. *Hof Zeitung* is a production of which any school might justifiably be proud. Parents who are looking for a progressive German-speaking school would do well to consider Hof Oberkirch.

Other Points of Interest

England. A Film Summer School is being organized at Scarborough by the British Film Institute in conjunction with the Educational Handwork Association, from 5th to 10th August, for the study of matters relating to the use of the film in schools.

Holland. An educational Conference will be held at the Workshop, Bilthoven—one of Holland's progressive schools—from 23rd to 26th April. It will be international in character, and will voice the idea of the formation of productive and self-ordering Children's Communities in different countries which will be able to interchange their surplus products and may form the nucleus of a new order of society the world over. Information can be had from the Secretary, the Workshop, Hobbemalaan, 78 Bilthoven, Holland.

Switzerland. To mark the King's Jubilee, four Swiss sub-Alpine boarding schools (two boys' and two girls') will offer free board and lodging during the summer vacation to a limited number of sons and daughters of professional people. Full particulars of this attractive plan can be obtained from Prof. Buser, 11 Cornwall Gardens, London, S.W.7.

Book Reviews

Man's Supreme Inheritance. Constructive Conscious Control of the Individual. The Use of Self. F. Matthias Alexander (Methuen 7s. 6d., 10s. 6d., 6s.)

The human personality is not strictly divisible into physical and mental parts, although by an oddly convenient habit of thought, we talk and act as though it were. Actually the personality, or the self, should be regarded as a 'physical-mental' continuum, no part of which can be affected without influencing the whole. Body, conscious and unconscious minds, cannot act independently, for action and interaction course through all three. One cannot be touched but the others react, as attuned strings in a single musical instrument repeat and echo the same note. Therefore, in any method of healing, adapted to the use of mankind, it is unwise to apply oneself wholly to one aspect of this trinity and to ignore the other two. This briefly is the idea at the basis of these three books by Mr. Alexander. Its further development is as follows.

In evolving from the primitive and instinctive state man has suffered from the imposition of civilization, which has developed more rapidly than the human body could adapt itself to its new requirements and hence, through faulty posture and gesture, is producing (psycho-physical) ills reflected alike in bodily and mental disabilities. Here the unconscious is unable to help us because it is primitive, instinctive and, therefore, opposed to the civilization with which we have hampered ourselves. The conscious mind, on the other hand, is likewise unable to assist us because, owing to the rapid progress of civilizing influences, it is suffering from a 'debauched kinæsthesia' and so is unable to distinguish any longer between harmful postures and those which are correct and suited to our instinctive needs. Mr. Alexander, therefore, begins his treatment by correcting posture. How he does it, and with what results, is very well set out in these volumes.

It would be impossible, in the space of a short review, to go more fully into the details of these methods. Obviously a great deal more technique must be involved than is implied in the summary of his methods set out above. For these details readers must consult the books themselves. They are the records of an agile and interesting mind and are written by a man who has evidently had great experience of his own particular therapeutic method. It may be objected, in the face of Mr. Alexander's insistence on the 'physical-mental' whole, that too great insistence is placed on the physical side of his treatment. Many students, also, will quarrel with his condemnation of psycho-analysis as a curative measure. But, if we may judge by the results shown in the books, he has been able to do something with his patients—he prefers to call them pupils—

which has not been done, or not so easily done, before.

Professor Kallen's letter in *Man's Supreme Inheritance* is by far the best and clearest of the appreciations with which these volumes are liberally studded.

Olaf Gleeson.

The Teaching of Art in Schools. Evelyn Gibbs (Williams & Norgate 12s. 6d.)

This book is of considerable interest to all art teachers for it gives the lie to that depressing saying, 'Those who can, do; those who can't, teach', because there is no shadow of doubt that Miss Gibbs, who is a Rome Scholar in Engraving, not only 'can' and 'does,' but into the bargain, teaches with great effect. She is one of the many promising young artists to whom Education as a whole owes a debt of gratitude for their introduction of the modern approach to art, past, present and childish, which is beginning to be felt in London schools.

The book is much narrower in scope than the title leads one to hope, but within its limits it is most thorough. The reproductions are the work of girls between the ages of eleven and fifteen, with the exception of one painting by a girl of ten and a half. There is no mention of the problem so often present with girls and boys of thirteen and fourteen—that of dissatisfaction with their own drawings because they do not attain to a representational or naturalistic standard. The problem of encouraging creative work from young people in their teens is the hardest nut for the progressive art teacher to crack, and in this book we are left wondering whether Miss Gibbs has turned her back on it or whether it really does not exist in her classes.

The book is written in a manner which is most helpful. Each problem, practical, historical, æsthetic or psychological is dealt with as it occurs and there emerges a real and coherent background for teaching. The short historical introductions to lino-cutting, lino-printing on fabrics, and lettering supply just those facts which can be handed on to the children as ordinary conversation during the manipulation of their materials.

Curiously enough, although the chapter on lino-cutting is the clearest and perhaps the most comprehensive portion of the book, the lino cuts reproduced are inferior to the other work. The excessive use of thin white lines crossing each other, dots, wavy lines and chips, unrelated to the subject of the picture and without apparent decorative intention, ruin the unity of the design and the charm and grace with which the individual parts have often been planned. This may be due to the fact that these lino cuts have been done from paintings, and the child consciously or unconsciously felt she had to fill up

cut with something in the portions which were printed. Miss Gibbs' insistence on children working from paintings for lino cuts and applique is something of a surprise after her earlier statement about the importance of freedom in the designing of a good picture. One cannot help wondering why less freedom should be needed to design an applique picture, the avowed intention of which is æsthetic rather than technical. The comparative skillness of the applique copy by a girl of 15 of a painting by a girl of 13 (Figs. 37 and 38) shows clearly what I mean.

Of the reproductions, the patterns are the best and the chapter on pattern making is extremely stimulating. The paintings exhibit an extraordinary standard of composition, living and expressive, no doubt induced by the free procedure so well explained in the text.

Rosalind Eccott.

Picture Making by Children. R. R. Tomlinson. (Studio, 7s. 6d. and 10s. 6d.)

One of the most important things about this book is the suggestion which Mr. Tomlinson makes in his interesting introduction that this country, in common with Switzerland and the United States, should have a National Gallery of Child Art.

Of the English children's work reproduced a large percentage comes from the London area which is directly under the influence of Mr. Tomlinson and his distinguished colleague, Miss Marion Richardson. The work done in the provinces comes largely from one or two enlightened teachers who have themselves been in touch with leading personalities abroad. One must suppose, therefore, that the new approach to art teaching to children has not touched the ordinary state schools outside the London area. This could soon be remedied if such an institution as the Federated Council on Art Education of America or the Pestalozzianum in Zurich, with its exhibitions, publications and exchanges, existed in London. If *Picture Making by Children* makes the public conscious of the advisability of establishing such an organization it will have done valuable work.

In actual fact the book does a great deal more than this. It presents reproductions, many in colour, of the work of children of different ages and countries, many of which are to some extent works of art. It is refreshing to find that it is at last officially recognized that the æsthetic value of children's work is not to be measured by its closeness either to nature or to adult work.

The work of Professor Cizek's pupils, although reproduced only in monochrome, stands out by its complete childishness and lovely sense of decoration. The portrait facing page 78 by a pupil of Miss Clifton of Campden Hill, St. Georges, is perhaps as complete and sensitive work of art as one could hope to see anywhere. It must be acknowledged that although the artist is present to some extent in every child, certain characteristics must exist in the teacher

before the child artist can develop fully. The underlying force in the personality of these two teachers is a profound love of children rather than an interest in art education.

The other outstanding work reproduced is, in my opinion, that of the pupils of Dr. Weidmann of Zurich and Miss Clare Barry of Princetown Street School, London. The lower drawing facing page 52 from the University of Chicago Elementary School, and *The Bridge*, facing page 58, from the Horace Mann School, New York, both exhibit a beautiful and subtle colour sense, and effectively give the lie to the theory that the younger the child the cruder his use of colour.

The book should prove a source of pleasure to parents and of considerable use to teachers for whom the possibility of comparing the drawings by young children of different races and finding the same childish symbols is intensely interesting. The different national characteristics in the work of older children too, makes a fascinating study. It is a pity that the immense work of collecting the material for this book is not made more effective by some ordered arrangement of the reproductions: as it is one must hunt all through the index to find the drawing one wants.

Rosalind Eccott.

The Neurotic and His Friends. Dr. R. S. Gordon. (Methuen's Monographs on Philosophy and Psychology. 2s. 6d.)

This little book serves to remind us how many neurotics there are in our midst and how often they are misunderstood. Anyone who reads it thoughtfully will surely cease to take up an attitude of contempt towards these unfortunate people. It gives some indication of the way in which neurotics are formed, the different types which can be recognized and how they should be treated, but all the way through the writer makes it clear that he is only able to touch the fringe of the subject in so small and popular a book.

Those who wish to go deeply into the subject will need to look elsewhere for their information, but those who are looking for a first introduction will find it both helpful and stimulating. It should enable many to understand and help their neurotic friends whose behaviour so often seems stupid, incomprehensible or even definitely malingering.

The Torch of Life (First Steps in Sex-Knowledge) and That Youth May Know (Sex-Knowledge for Adolescents). F. H. Shoosmith, Ph.D., B.Sc. (Methuen. 2s. 6d.)

The first of these little books is intended for children of school age (about 10-13) and its purpose is to supply a course of study which will form a natural background for subsequent sex knowledge of a more personal nature. Most of the material is that which is found in other simple biological studies, but the

book is wisely scientific in its approach and well illustrated.

That Youth May Know is based on four talks given to a group of Rovers and aims to give a sane and healthy attitude towards the whole question of sex. The author shows the vital part played by sex in bringing out all that is best in living things and then goes on to show the part it plays in human development, while he speaks in no uncertain terms of the penalties likely to be encountered by those who break the moral code. Many readers will feel, however, that the attitude is somewhat heavy-handed in the final 'Lay Sermon' and it is likely that some of the author's statements are more calculated to arouse doubts and fears than to allay them.

E. Mildred Neville.

Inside the Atom. J. Langdon Davies. (Routledge. 5s.)

Mr. Langdon Davies gives us in this excellent little book, a most interesting, even exciting, introduction to science.

The first two sections are devoted to outlining what is at present known about the constitution of matter. We learn something of the nature and behaviour of atoms and molecules, we are introduced to X-Rays, rainbows, the nature of snowflakes, how stars are weighed, and what our bodies are made of. It will no doubt be news to many readers that no matter how solid an object may appear it is in fact a mass of atoms in a state of constant and violent motion.

Mr. Davies has the gift of lucid description, and with the help of excellent illustrations, has succeeded in making these difficult subjects intelligible to the average public school boy.

The last section of the book discusses the theory of wave movement. These chapters are rather more technical, and it is not so easy to follow the argument, but here, too, the illustrations (particularly an interesting series of photographs of the splash of a drop of water) admirably explain the text.

J. W. White.

Experiment in Adoption. James Wedgwood Drawbell. (Gollancz. 6s.)

Mr. and Mrs. Drawbell had a small girl called Diana. Since they found it inadvisable to have further children of their own, when Diana was two years old they adopted an orphan baby boy aged ten months. The young Diana (very naturally) reacted to the results of this intrusion in the best textbook manner, and this book is an account of the family troubles which ensued.

It is difficult to see why the term 'adoption' is stressed in the title of the book. The small girl's reactions would have been exactly the same if, at her age, a genuine baby brother had been born into the family instead of one adopted. From her

point of view an interloper appeared. So far as she was concerned that was the whole position. The final solution to this problem of jealousy, which was to deceive the girl each time it was desirable that the boy should receive special attention, will not commend itself to the educationalist.

The author stresses the fact that Diana, at the time of this adoption, was not a spoilt child. He misses the obvious point which is that every only child, by the nature of its position, is spoilt *ipso facto*. Incidentally the parents of an only child are in the same condition.

For the psychologist, one interesting problem emerges from this book. That is in the attitude of the small boy towards his adopted parents and sisters. He showed no jealousy, no preferences, no regressions to an earlier babyhood, no emotional stress in his commerce with his new family. With adopted children this is a very common rule. What is this difference which makes the adopted child more happy with a new family than it would normally have been with its own? That is still a problem to be solved.

The motto for this book might be *children know*.

Olaf Gleeson.

The Year Book of Education 1935. Edited by Lord Eustace Percy, Sir Percy Nunn, Professor Dover Wilson. (Evans Bros. Ltd. 35s.)

The outline of this, the fourth volume of the *Year Book*, is mainly in keeping with the previous volumes: surveying, with statistical summaries, the educational systems of English-speaking and foreign nations and native education, Nazi Germany, Soviet Russia, Norway and Poland being the foreign nations this time selected.

The section on the finance of education in the United Kingdom, though a formidable mass of data, is again one of the most important in the book, especially in view of the agitation over the vital problem of the moment, the raising of the school leaving age. Of this, Lord Eustace Percy writes that it 'must apparently wait on the prospective decline in the number of children in the schools, and be financed out of the economies resulting from that decline'. As usual, reform must wait on economy.

The question of how far modern education fits youth for vocational life is discussed generally, and, later, with definite reference to certain professions.

There is a section on intelligence tests, and one devoted to child psychology, written by Dr. Susan Isaacs. All these are special sections in the general and elaborately built-up survey of educational progress throughout the world. The purpose of the book—to serve as a record of research by use of which the educational problems of the British Commonwealth may be clarified and dealt with—has been comprehensively executed. Its service to the educationalist is invaluable.

D. G. C.



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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

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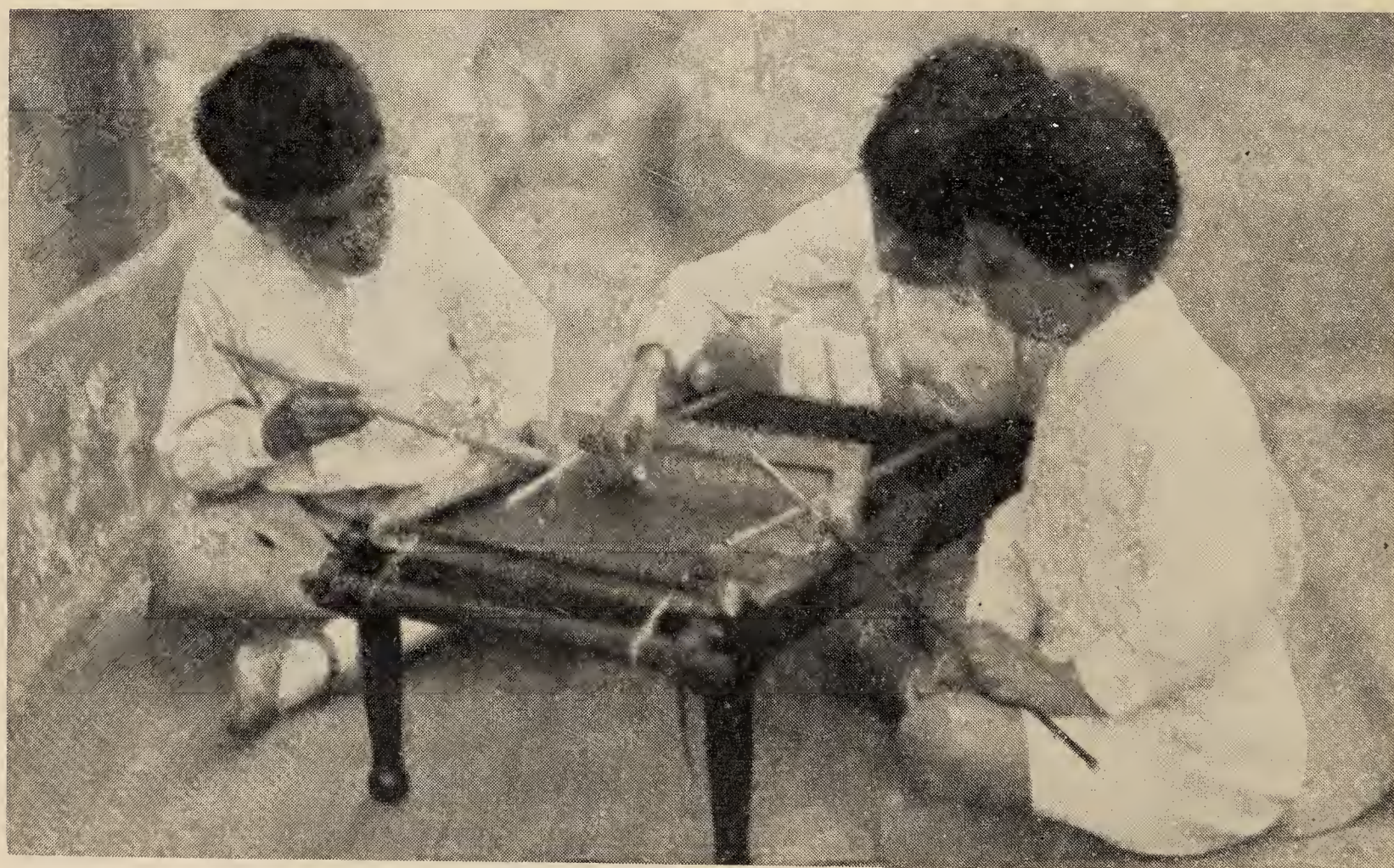
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*The New Education
in India and U.S.A.*



*Above (left) Children of Kern Avenue School, Los Angeles
Above (right) and below, Children of the New Era School, Bombay*

THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

THIS number of *The New Era* goes to press on the eve of the Three Power Conference at Stresa, at a time when Europe seems to have abandoned all thought or hope of disarmament and strives to secure peace only by preparing for war.

It is perhaps fitting that at such a moment *The New Era* should once again affirm our faith in the peace that comes from mutual understanding between nations. We who stand by the ideals of the *New Education Fellowship* believe in the possibility of a world from which fear and self-seeking, crude competition and nervous rivalry shall have been banished because the nations will have come to see the world—not the nation—as the unit which we must all serve. Then each country, while rejoicing in its own traditions and its diverse gifts and talents, will be able at last to cast away racial prejudices and subordinate racial pride to the service of mankind as a whole.

BUT WE are not blind to the dangers and difficulties of the present. Because we are realists, we know that the brotherhood of man cannot mature while suspicion and distrust, desire for self aggrandizement, lust for material power and admiration for brute force obscure men's minds and drive the nations of Europe into alliances of offence and defence which call for more battalions, bigger warships, mightier fighting planes. At best, only a temporary calm can be achieved in this way: no compromise over armaments or collateral pacts can advance the cause of peace in any positive sense; for no lasting security can be built on mistrust and alarm. Fear of war may avert war for a time, but it will not build permanent peace.

HOW, THEN, can we who sincerely love peace and regard ourselves as world citizens, work for peace? This number of *The New Era* is in some sense an answer to that question. For recent events have made it obvious that a generation which has grown up in the shadow of war cannot do much for the cause of peace; fear is rooted in our minds and it has caught our children in its tentacles. We must entrust our hopes to the younger generation of children born in times of comparative calm and we must give them an education both in school and home which shall teach them respect for the brotherhood of man and banish fear and mistrust from their minds.

The problem discussed in this number of *The New Era* is the problem of educating children as world citizens. It is too vast a subject to be covered thoroughly in one issue, since it involves a consideration of our approach to the teaching of history, geography, social science and economics, as well as our handling of the child at home and at school. Therefore this month we have dealt only with one aspect of the question—the problem of promoting international understanding between the children of different nations.

AS MISS MAARTENS says in her article on her work in Holland, mere theoretical teaching about the League of Nations, mere discussions of international problems which must seem to the child to be abstract, because they are outside his experience, are not enough. Understanding, respect, for the 'otherness of others', springs from contact with others. We must devise some way of giving our children this contact with the children of other nations. This

point is stressed again in the article by Mr. Jacks on his work at Mill Hill. Common-sense, he thinks, is the greatest enemy of war. If we could make our children realize how much they have in common with the young people of other countries, how similar their interests are, how fine their differing qualities, their common-sense would revolt at the idea of war. Mr. Lang deals with the problem as it can be seen in an International School, and he describes the difficulties which the educator has to encounter. For, as he says, a healthy nationalism is essential to mankind. No one is more dangerous than the cynical *deraciné* who owns no country and loves no corner of this earth with that vivid affection which we keep for the place that means home to us. Internationalism is not an adequate substitute for love of one's country: a true feeling of world citizenship ought to heighten one's appreciation of one's own nation and the contribution it can make to the world as a whole.

Some of the problems connected with the work of the League of Nations Union among school children are discussed by Miss Wimperis while the work of the Welsh League of Youth, and the Children's Message on Goodwill Day, and the amazing response to it are described by Mr. Ifan ab Owen Edwards and Mr. Bradfield.

WE HOPE that this issue will be of practical help to those teachers and parents who feel that they might work more directly for the cause of international understanding but are in doubt as to the best way of setting about it. There are no less than six different schemes outlined in this issue, and the writers are all enthusiasts who will be delighted to answer any questions which may be set them. But by far the most encouraging factor, which emerges clearly in all the articles, is the children's evident desire and capacity for friendship with young people of other countries. This delight in comradeship, this readiness for friendship, is the vital factor and no one who reads the extracts from letters of French, German and English children given at the end of the article on Lady Sadler's work can doubt it.

But at present all these schemes are worked on too small a scale; it is for those of us who are building for peace to do our best to extend that

scale, in the belief that this work among children is one of our soundest guarantees against war. For if while they are young and impressionable, the children of the nations can found friendships, there is some valid reason for hoping that when they are mature, they will scorn the idea of war.

THE PROBLEM, however, as we have already indicated, cannot only be solved by such schemes as these; their value will be diminished unless we see to it that the whole of our children's education is directed towards the eradication of fear, fear between parents and children, teachers and children, the strong and the weak, and to the elimination of competition and the substitution of co-operation. If we can give our children an attitude of mind which makes for co-operation and understanding and set them free from the psychological difficulties which hamper us in our dealings with one another, then we can feel confident that we are fitting them for world citizenship, and our plans for promoting international friendship will bear the fruit we hope for. But at least let us take heart; while our children have the capacity for friendship indicated in the articles printed here, we need not be too dismayed by the difficulties of the present. If we can but avert war for a generation and meanwhile strive to see that the principles of education for world citizenship permeate all our schools, while schemes for international contacts among children become general, then perhaps the children of our generation may in their maturity build the peace for which we work and pray.

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Maarten-Maartens Huis

An International Hostel in Holland

Beatrix Maartens

daughter of the late novelist and
poet, Maarten-Maartens of Holland

EDUCATORS must bear continually in mind that the children they educate have to live in two different worlds. In educating them for the scientific world, the school has a necessary and important task to fulfil. But in education for the more important ethical world, it can consciously and directly do comparatively little. For growth in the understanding of that world can come, not through instruction and precept, but only through encounter. We can only learn the things that matter most through intercourse with persons. Only life itself can teach these lessons. All that teachers can do is to live in continual awareness of the world of ethical reality, to remind their pupils of its existence and to strive themselves to live as fully and intensely as possible in this world in which we listen and respond and accept responsibility and unfailingly respect the individuality and *otherness* of others.'

Dr. OLDHAM in *The New Era*,
January, 1935.

The reason why I have quoted in full the last paragraph of Dr. Oldham's article is that what he says holds good when the question is asked: how do we make children world-minded?

Teaching Respect for Others

'Nationalism' has become a slogan; so has 'internationalism'. The words no longer convey a great ethical meaning: love of that corner of the earth where you or I belong, which has shaped our nation's thoughts and habits; and that attitude of humility which may bring us to respect the 'otherness of others!'

Teach a child that he has a right to think himself better or cleverer than his brothers and

sisters because of some natural aptitude or talent, and he will to all probability grow up first into a selfish little brute and then into an unsocial human being. Teach him that his country, the sum-total of his people, can do no wrong, and he will naturally develop a rigidity of thought which excludes world-mindedness.

Internationalists and pacifists are apt to make a mistake: they sometimes imagine that world-mindedness in adults can be created by arguing, and in children by giving the League of Nations a place in the school syllabus. Certainly facts about the League, about the High Court of Justice, about secret treaties, about world trade, unfair competition, the manufacture of arms and the partiality of the Press, should be made known as widely as possible; but to those concerned with the growing consciousness of a child's mind these facts should in themselves be of a secondary importance.

Respect for the otherness of others is an arduous thing for most people to learn. The one great urge of the herd is to do as the herd does. Think, dress, eat as we do, or we shall cease to consider you as one of us! To be other than the mass is the one supreme sin, the one unpardonable offence. A teacher, whose aim it is, either consciously or unconsciously, to stand out in the herd as a fine specimen, will never develop world-mindedness in himself, let alone in his pupils. And yet the educational world of to-day is faced by a tremendous task—that of training twentieth century youth for world-citizenship. A former age said: give the child to nature! Ours is beginning to say: give the child to the world!

This century has abolished distance; its planes and its wireless jeer at the frontiers and the landmarks of former generations. Are the people of the earth training their children to

visualize this world as our explorers, our inventors and our scientists have made it? There is no time to be lost; no time for sentimentalism or rhetorics. We must realize our interdependence, we must strive after a sane and selfless balance of national dignity and international service in our minds and in those of our children. In the course of such a quest we shall find that 'we can only learn the things that matter most through intercourse with persons'.

Thus it is that of late educators have encouraged and organized meetings between school children of various nationalities. The institution of the school journey has entered upon a new course: sightseeing is to be considered as part only of foreign travel; free intercourse with the young people of the country, a study of their daily life, of their work and their play is becoming the main object of many such gatherings.

The School Hostel in Holland

It may interest readers of *The New Era* to hear something of such an experiment which is being carried on in Holland.

This country has always lived in close touch with its neighbours; it has also been through the ages a refuge for the exiles of many nations. The Dutch people, however, have retained a strong national individuality, with its virtues and its faults; yet they have also acquired a certain ease in mixing with foreigners and in speaking other languages. I believe it is not by chance that the first general school hostel in Holland should have developed a national as well as an international side to its activities. Also, there seems to be an organic evolution about the fact that a scheme which combines these two aspects of modern life and education should have originated in the home of a world-citizen, the late poet and novelist, Maarten-Maartens.

The School Hostel, or Schullandheim, as it is known in Central Europe, is a house in the country, usually the property of a town, a society or a school; to this house the children go in turns, each form with one or more teachers, during a period of one to three weeks. The main objects are concentration on subjects specially suited to the occasion, and the culture of community life, both objects being mostly

unattainable in the course of a set curriculum and in the average day school.

Every country has its own educational needs and routine; every school hostel must, as an institution, create its own system, adapting itself to the demands of the society it wishes to serve.

Maarten-Maartens House can put up 50 to 60 guests; to our mind a larger crowd would not answer the purpose; we wish to retain the intimate atmosphere of a country house, whether the children are at work in the classroom fitted with modern steel furniture or happily collected round the wood fire in the eighteenth century common room. We should be very pleased if educationists in other countries who read this article, and who are bent on similar ventures, would communicate with us. We are feeling our way and learning as we go.

In term time Dutch teachers visit the hostel with either one or more forms; some stay for a week-end only and endeavour to bring their pupils into closer touch with each other and with themselves. Others embark on more serious enterprises of a week or so. These attempt a concentrated course on some particular subject, such as classics, modern languages, mathematics; or they look to the many possibilities which present themselves out of doors: history and topography of the district, geometry, agricultural economy, forestry, etc. Or the children are let loose on a farm, a factory, or a plantation with a list of questions to which they must find the answers by themselves. In this manner boys and girls are brought into direct contact with the structure and the appearance of their own country, with primary trades and professions, with the production of their daily food, and with many other facts of vital interest which never become alive in a classroom between the leaves of a book.

If the programme of the day is well balanced and sufficient time is allowed for games, walks, and music, experience has shown that a certain period spent together, sharing work, play, a rotating set of orderly duties, and voyages of discovery into novel realms of nature and of thought, may do more in a week to enlarge the world-consciousness of a school child than a whole term of hard work.



[By courtesy of Polygoon]

Dutch, English and Scots girls dancing in the grounds

Spreading International Goodwill

The international gatherings at Maarten-Maartens House are really no more than the widening out of the above scheme. Since the opening of the hostel in 1933 young folks have come from abroad, either in groups with their leaders, or individually during the holidays. In the company of Dutch boys and girls they investigate the appearance of a strange land, its people, its customs. A talk, an informal lecture, prepares the way for an excursion to Amsterdam, or the Hague, to the famous picture galleries, or the Zuiderzee works; and there are picnics, games, music, charades, etc.

We believe that for school children who have not yet fully reached the age when rooted notions cling fast, or the years in which one argues with life and its problems, such simple intercourse with chance comrades of their own age and under adequate supervision may lay a natural foundation towards understanding the 'otherness of others' which is the key to world-mindedness.

We are vividly aware that the task which we

have set ourselves is a difficult and a delicate one. The spirit at the hostel must eminently be one of understanding. We must practise what we preach. . . . The House and its tradition of international life lighten our task—they do not lessen our responsibility.

I venture to quote from an article by a visitor (*Scottish Educational Journal*, Jan. 25, 1935): 'The great charm of Maarten-Maartens House lies in the beauty and dignity of the house and its setting. Everywhere, in the house, in the formal French garden, in the stretch of parkland ablaze with summer flowers, the same spirit of harmony and goodwill prevails. The place is more than house and garden; here personality lingers, here living thoughts have come to birth, and gracious lives have been lived. There is a sense of continuity between past and present: the new life springs with natural vigour from a soil which has been prepared. One feels that a benediction from the past lies upon this experiment of the present and future, and that something of its benign influence must remain for ever upon the lives that it has touched.'

Anglo-German Summer Schools

H. Raymond King, M.A.

Headmaster of Wandsworth School

LAST summer thirty selected senior boys of the Berlin Secondary schools with three masters spent the month of July as guests of the London Secondary schools. They were accompanied back to Berlin by a similar number of London Secondary school boys who in turn were their guests for the month of August. This arrangement had the official support of the Berlin Education Authority and the unofficial countenance of the Education Committee of the London County Council.

This particular scheme, the organization of which fell to me, has many features of peculiar interest and probably deserves to be more widely known. In the first place the exchange of hospitality is between London and Berlin and the scheme is designed with the definite object of developing and perpetuating a cultural link between the two capitals. Further it is intended to bring together from the respective English and German schools a number of boys selected on grounds of intellectual, athletic and social fitness, into quite intimate association over a sufficiently long period to enable them to form real friendships. Its aims are something far deeper than sight-seeing and casual fleeting acquaintance. It has, too, a definite cultural aim: among the objects pursued is instruction in the language, literature, music and art of the country visited. In Berlin, though so far less definitely in London, the interchange is seriously prepared for in study-groups.

On the English side last July the German boys were accommodated in the families of their English 'hosts'. Of the dozen London



English and German boys together

schools concerned with the scheme, four were selected—Beckenham, Sir Walter St. John's, Wandsworth, and Wilson's Grammar School—as suitable centres for a group of 6-8 German boys to attend. Thus it came about that Berlin boys were to all intents and purposes members of English families and English schools for a month. This intimacy of association, as might be expected, produced gratifying results which were subsequently reflected in the hospitality shown to English boys both publicly and by the families of their German friends on the other side.

German Boys in an English School

The young Germans joined in the work and games and general activities of their adopted schools and associated themselves in all respects with their community life. The fact that in July public examinations were generally over enabled the English schools and especially the senior boys to do their duty as hosts without undue preoccupation with the year's scholastic work. In fact the presence of the German boys proved an interesting stimulus at a time when the relaxation of examination pressure is apt to leave boys a little limp.

The German boys attended suitable classes during the mornings—English, Modern History and Economics proving most popular—and in the afternoons were free to take part in the numerous visits and excursions arranged for them. They enjoyed the hospitality of the Lord Mayor at the Mansion House, and of the Chairman of the L.C.C. Education Committee at the County Hall. They were received by the Deans of Windsor and St. Albans in their visits to those places, by the Headmaster and the Vice-Provost at Eton, by General Sir Reginald Hoskins at Ashridge, and by Sir Henry Jackson at the Houses of Parliament. Many private individuals offered hospitality to the different groups and notable service on the social side was rendered by the L.N.U. Hospitality Committee and by a number of London Rotary Clubs, who took the party on tours into the country and provided generous entertainment.

The goodwill and friendliness shown to the visitors in the home, in the school, and indeed on all hands wherever they went made a profound impression on them, and through them on the German authorities. In the press and on the radio in Germany the visit was spoken of with great enthusiasm.

English Boys the Guests of Germany

The arrangements in Germany for the month of August followed rather different lines. Twenty-five English boys with three masters joined a similar number of German boys and masters at a summer school for three weeks at Bad Freienwalde, a spa about forty miles north-east of Berlin. The party had the sole occupancy of a Landhaus attached to the Kurhaus. The English and German boys shared rooms in pairs or fours. Meals were served in the open air in the arcaded garden of the Kurhaus, which was also used for classes and social purposes. The day followed an elastic routine, commencing generally with physical exercises and swimming or games before breakfast, two periods of instruction in language and music (folk songs) and then freedom until lunch. Afternoons and evenings were occupied in field games, tennis, swimming, rambling and social gatherings. The surrounding forests and lakes provided an ideal environment. Occasionally whole-day excursions

were undertaken to places of interest in the region.

After the Summer School, arrangements were made to receive the English boys into the homes of German hosts in Berlin for the last few days. During this time they were officially received at the Rathaus by the City authorities whose guests they virtually were; they had a full and fascinating day at Potsdam with their German friends; and spent the rest of their time familiarizing themselves with the sights and interesting happenings of the capital under the guidance of their hosts.

Both on the outward and homeward journeys the party stayed the night in Hamburg on the Youth Hostel Ship, *Hein Godenwind*. The sea route chosen was from Southampton to Hamburg by Hamburg-Amerika liner, an experience in itself thrilling and novel to almost all the boys taking part.

A word about the financial arrangements. It was mutually agreed that we should meet all costs on this side and the German authorities on the other; but that the parties should each be responsible for their own travelling expenses to the capital and back. This arrangement presupposed that the English and the German groups should be of equal strength. Actually the German party was 32 against our 27, so that a financial adjustment had to be made on behalf of the five extra Germans. Apart from this the matter proved exceedingly simple. The inclusive charge for the month abroad to an English boy who received a German guest for July was £5; and £10 in the case of boys who did not. Admittedly, apart from the voluntary assistance given in the matter of excursions and hospitality of various kinds, the fund thus provided would have been inadequate to give the German party the interesting and enjoyable time they had. Still it provided the minimum necessary to ensure the carrying out of the scheme. The energy of the organizing committee and the willing response from practical sympathisers did the rest.

Fostering International Fellowship

It will be gathered from the above that the plan tried out in 1934 met with a measure of success that decided the organizers to continue it in the present and in future years. Developments

are foreshadowed. This year the enrolments from the London schools for the exchange are already well above last year's total. Berlin, however, will have no difficulty in equalling our number, as there is always a bigger demand among German boys for these visits to England than can be met by existing arrangements. In the second place, consideration is being given to a plan for bringing Paris and Madrid into the scheme of exchange with London: they are already in league with Berlin in the business. So much for the capitals; but why stop there? The scheme could be indefinitely expanded as between English and foreign towns and schools, not as at present haphazardly and spasmodically, but so as to foster continuous personal and public connections intensively and extensively cultivated. From the point of view of international fellowship some such scheme as this would appear to be the most promising of its kind yet devised.

Founding Friendships

At any rate these London-Berlin contacts between the Secondary schools are being assiduously followed up on both sides. The boys who have lived together in the home, at school, and in country guest house; who have discussed without reserve all sorts of questions with their foreign friends—and politics were not ruled out here or in Germany—will be disposed in coming years to regard one another at least as human beings, and, it may be confidently hoped, as friends. They will mingle a richer sense of their common humanity with their particularistic national sentiments.

Both groups have much to gain by participation in these summer schools. Besides the general stimulus to their study of the language, literature, and life of the other nation, besides the broadening and civilizing effects of travel and a sojourn in another country, this particular scheme lends itself to a multiplying of close contacts on a generous scale. Many London boys enjoy the advantages of the presence of German boys in the schools besides those who actually go abroad. The German boys who came over in 1934 were certainly worthy representatives of their city: their physique, intelligence, culture, and general bearing impressed all who

had to do with them. They were keen and critical observers, who put the English boys on their mettle. At the same time they found much matter for their own edification. They did not fail to note that their English friends held a position in school different from the one they themselves were accustomed to occupy in their Berlin gymnasien. They confessed their surprise that things worked smoothly and efficiently in the absence of visible overhead authority and that boys were deemed capable of looking after their own discipline. In other words they had a glimpse of English democracy at first hand and were impressed.

Exchanging Views

The English boys abroad were not less critical and not less appreciative. They had the opportunity of observing Germany and Germans at an intensely interesting time—the death of Hindenburg and the national plebiscite. They returned possibly with a more sympathetic understanding of the position in Germany, certainly with a heightened sense of the merits of the English tradition.

I hope this brief account will serve to make more widely known the work of my organization so that others will come forward to play their part in building up what promises to be eventually a movement of international importance. Lastly I shall be happy to hear from any of my colleagues who would like to have information about arrangements for the present year.

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Peace and the School

M. L. Jacks, M.A.

Principal of Mill Hill School

IT is a truism to say that the future peace of the world depends mainly on the boys and girls now at school. Adults have done their part: they made the last war (for which youth gives them little credit), and their efforts for peace during the last fifteen years have not been conspicuously successful. One reason for this comparative failure has been a lack of understanding and an inability to climb out of the old ruts of ignorance, suspicion, and distrust—an inability which persists despite the acutest memories of past horrors and the strongest determination that these must not occur again. It is not likely then, that young people of all countries will achieve a mutual understanding by studying the record of their elders or by listening to the words that fall from their lips. On the other hand, it is extremely likely, if they are left to their own devices and put in the way of rubbing shoulders with one another: and in international contacts between those who are growing up lies the best hope of the world growing up and leaving behind it the nursery stage of quarrel and grab in which it has so long lived.

Peace and the Post-War Generation

Now it is no good basing any appeals for peace on the intolerable experiences of 1914-1918. There are two reasons for that. In the first place we are dealing with an almost entirely *post-war* generation, to whom the fighting of these four years is as much a matter of history, and as little a matter of experience, as the fighting in the Crimea, and Foch as distant a figure as Napoleon; and however vividly we feel the horrors of war ourselves, we shall never convey them to our children. And secondly, such an appeal is at its best the appeal of fear: we don't want a repetition of those years because we are afraid of them. But it is not easy to make a boy afraid: and with him any appeal based on fear is bound to fail—and rightly fail. Our appeal must be made on other grounds, and our hopes based on something more in-

spiring than fear. One of the most marked characteristics of boys is their common sense, and to that we may with confidence appeal: boys are most reasonable beings, and the utter idiocy and unreasonableness of war, whether viewed in itself with all its ugly concomitants, or in its results which are never what they are expected to be, really put it out of court. Common sense, moreover, cannot suppress a smile at the thought that it should be one's 'duty' to shoot a man whose only crime is that he bears a different name, wears different clothes, and speaks a different language. Common sense is the most formidable enemy of war in the school.

Common Sense—Enemy of War

Common sense, however, needs the support of knowledge. Wars are bred largely out of ignorance of other nations, and misrepresentation of the nature of war itself. Much useful knowledge on both these points may be conveyed by the formation in every school of a Junior Branch of the League of Nations Union and by lectures delivered to that. The Branch should, I think, be managed and the programmes drawn up, by the boys themselves, and debates and films be interspersed with more formal lectures. These should cover a very wide field—questions of peace and war and international co-operation, of course, but, beyond these, descriptive accounts of foreign countries, talks on industrial, economic, social and political problems at home and abroad, and historical and geographical lectures. And the more frequently foreigners can be invited to lecture, the better. There is also, serving much the same purpose, the L.N.U. Junior Summer School at Geneva every August, which might well be better supported particularly by boys' schools. But none of these activities really mean *contact*: they are all in a sense academic, and belong to the lecture-room rather than to the street: and for the welfare of humanity the street is the most important place in the world.

Establishing Contact with Other Nations

There are various approaches to the street. One is by way of holiday tours, which are happily becoming cheaper and more accessible. But, useful though these may be, there is always an air of artificiality and self-consciousness about them which does not really lead to understanding. Then there are the various systems of exchange which are being worked out between European countries. These are more fruitful, and they take different forms. There is the holiday-exchange, where two families exchange a son or daughter. There is the visit during term-time, with, if possible, a carry-over into the holidays. As I write there is a party of boys from a German School spending three weeks of their term in an English school: and for the past year or two we have entertained at Mill Hill for the last three weeks of the summer term parties of boys from abroad with whom our boys have gone back to their native countries for the ensuing summer holidays: the foreigners have lived the ordinary life of the school, and the English boys the home-life of their hosts. Probably the ideal exchange is a concurrent one between two schools, beginning in term and continuing into the holidays: this is not easy to arrange, owing to varying dates of holidays, but it is not impossible.

An International School

I am inclined to think, however, that a 'Junior International Summer School,' such as was held at Mill Hill in the summer of 1932, is likely to produce better results than any other scheme. This was, I believe, the first time it had been tried, and it has not, so far as I know, been imitated. Yet its success was undoubted, and its imitation on a large scale would do much for the improvement of international relations in the future. Four nationalities were represented—British, Danish, German and French—and the School numbered 140 (between the ages of 16 and 18). It was housed in the School House for the first fortnight of the summer holidays (August). The dormitory (of ten) was the unit

for purposes of organization and competition, and in each dormitory the nationalities were mixed. Dormitories took it in turn to be responsible for orderly duties for 24 hours: this plan not only proved an admirable 'mixer,' but also saved a great deal of expense on domestic staff. The foreign contingents brought a few masters with them, and the day was divided roughly as follows: the early part of the morning was given up to lectures, either general lectures to the whole School by eminent men (who were only too ready to help), or sectional lectures by the masters on aspects of their own countries, the boys being allowed to attend whichever section they liked: the latter part of the morning was occupied by games and sports: the afternoons were largely given up to expeditions to places of interest and industrial concerns in London, and these, owing to the generosity of our hosts, were extremely inexpensive: in the evening visits were paid to newspaper offices, or concerts, plays, and other social entertainments were held at Mill Hill.

Guests and Hosts

Services were held in the School Chapel on both Sundays, and after one of these wreaths were laid on the School War Memorial by the German and Danish contingents, and speeches made by their appointed spokesmen. English was the language spoken, and the emphasis that was laid on the host-guest relationship as the basis of the School did away with practically all disciplinary difficulties. It was possible to keep the cost exceedingly low, and £3 per head for the fortnight left us with a balance in hand. Twenty-five English boys went back with the German boys for a further three or four weeks in their home town.

There were, of course, difficulties, and there was much for us to learn. But the experiment on the whole was quite surprisingly successful, and we hope to repeat it, benefiting from our experience, in the near future. Meanwhile I have no hesitation in saying that if similar experiments were tried in other schools, both at home and abroad, there would be far brighter hopes for the future peace of the world.

International Gatherings of School Children

An Interview with Lady Sadler, who before her marriage was Miss Gilpin, Principal of The Hall School, Weybridge, and Organizer of eight International gatherings

NO one is better fitted to talk about the possibilities of promoting understanding between children of different nations than Lady Sadler, for since 1926, she has organized an annual summer holiday for children under sixteen from Great Britain, France and Germany.

These annual gatherings take the form of a holiday school, held in France, Germany and England in turn; and though much of the time is given to amusements, excursions, sports and to all the usual activities of a country holiday, for two hours each morning, a definite amount of work is done, and the children are usually housed in a school. In 1932 they were at Sidcot, England; in 1933 at the Château de Bures; in 1934 at Schondorff, Ammersee.

Friendship and Language Learning

The purpose of these gatherings is twofold: first, these holidays give the study of foreign languages a living background; swift progress is made in fluency of speech and ease of understanding, and the children's approach to language learning changes because they realize that other tongues are as real, as vivid, as personal as their own. Second, their attitude to the people of other countries is often profoundly influenced: friendships spring up and mature, understanding and appreciation of other nations break through the barriers of racial pride and prejudice which are so easily built up and thrown down with such difficulty. They are able to see, if only for a short time, how little real difference there is between human beings, whatever their nationality, and yet they are made aware of the diversity of gifts which each nation gives to mankind.

But these adventures into other countries, with fifty children of each of the three nations,

are not to be lightly undertaken. If so much can be accomplished in so short a time, it is because the gathering has been exhaustively planned and prepared for. Again and again, Lady Sadler emphasized the need for the utmost care in organizing the expedition, in foreseeing difficulties and forestalling troubles. To begin with, the ideal place is not always easily found; there are approximately 150 children, 180 with their teachers, to accommodate and the school or similar building must be attractive. It must have a large hall and a good stage, it must be within reach of sound medical and surgical aid in case of emergency, and it must be a good centre for both country and town excursions, and finally it must provide as well for all the more usual holiday pastimes.

Organization . . . Organization

Every detail, sleeping arrangements, seats for meals, rooms for work, etc., must be planned before the children arrive, so that no time is lost and they are swept at once into an atmosphere humming with exciting plans for work and play. Much depends, of course, on the personality of the leaders who are in charge of each group and on their helpers; they too must come prepared, for they have to deal with children of different nationalities, tastes, and attainments. They need to be able to help the children to develop their own ideas and to make suggestions for work, music, acting and play. And finally, the organization must be so good that it is never obtrusive.

During the mornings, the children work in groups according to age, ability and so on, and each group contains French, German and English children. With their leader, they begin to prepare plays, songs and poems, so that when their turn comes, they will be able to

give an entertainment. Now that the gatherings have taken place for eight years, there are always a number of children and teachers who have been before; for instance, there is a very keen group in Munich. They have usually laid their plans well ahead and come with some entertainment prepared, so that they can give it on one of the first evenings, while the other groups are still at work on their schemes.

Fellowship through Art

Art, dramatic work and music make a great bond between the children. They begin to see that art is an international possession, and in various ways, they share the treasures of their own nations with the children of other countries. Sometimes they bring pictures of places of interest, reproductions of famous paintings or sculptures, and explain these—in a foreign language—to the other children. There is always an orchestra, organized and playing, within a day or two of the children's arrival. Songs of all three nationalities, the words of which are systematically learned in the work groups each morning, melodies of all three countries are sung and played, and as Lady Sadler said, it gives an odd thrill to hear English, French and German children singing German songs in German, and French and German children joining delightedly in the words and music of an English song.

Dancing, and amusements and games of all kinds, generally involving the use of a foreign language, fill in what time remains when walks, sports, swimming, excursions and so on have been fitted in, and it is remarkable but true, that in the Evening Entertainments no one among the audience, performers, children or teachers, is ever bored. There seems to be an inexhaustible fund of vitality and originality.

Each year it becomes more and more difficult to fit in all the children who want to go to the gatherings, and if any further tribute to the success of the plan were necessary, it can be found in abundance in the Reports which are published annually. Nearly all the contributions are written by children, many of them choose to write in a foreign language, and through each child's account of the excursions, plays and thoughts which interested him, there runs a constant appreciation of the happiness of

the gathering and an equally constant appreciation of the comradeship with children of other nations. These reports make cheering reading in these clouded days when our generation is oppressed with the thought of enmity between nations.

Children of Three Nations

'I store up happiness' wrote one German girl in 1932, 'for it has to last a whole year . . . the International Gathering seems to be a great supplier of this universal ware—happiness . . . I am very fond of talking foreign languages just for the sake of forming unaccustomed words, and then of course it makes it easier to found new friendships. Now Miss Gilpin laid very much stress on the fact that we should talk in foreign languages, but she also said that the essential thing was to understand each other without words. This is most important when two members of different nations discover that they have much in common, and I have found out for myself that it makes you feel much happier when you can understand a friend without any word'.

And in 1934, a French boy wrote: 'Durant mon séjour à Schondorf, je fus frappé par un esprit d'entente et d'amitié qui s'était répandu en peu de jours sur toute cette jeunesse réunie dans le charmant cadre du Landerziehungsheim.

'Au début, je me suis demandé d'où pouvait venir ce souffle mystérieux qui unissait si vite tant de tempéraments différents. Après maintes réflexions, je vis que c'était le charme et la beauté de la musique qui avaient semé à travers tous ces jeunes cœurs cette cordialité et cette fraternité'.

After the visit to the Château de Bures in 1933, an English girl of 16 wrote: 'Here is the question which troubles me—will we never again meet any of the friends we made at the various gatherings, or are they just friends for the time being? We write to each other expressing the hope that we shall meet 'next year', but we cannot attend these gatherings always. Anyhow, nothing can rob us of the happy memories of these delightful holidays. We owe everything to Miss Gilpin, and her enthusiasm and consideration are the true key-note to the success of this little 'League of Nations'.

An International School

John G. Lang

**of the International School of Geneva,
the work of which is described here**

THE International School was founded to promote international understanding and co-operation and so the teaching of social studies has naturally assumed a great importance, but before summarizing some of the programmes, an attempt must be made to fill in the background.

If children are to come to understand and sympathize with foreign peoples they must be educated in a milieu that sympathizes and understands these peoples. No doubt it is often difficult to create this atmosphere in a national school and still more difficult to create it in a national community. Yet without it, all our study of international civics and contemporary history is often worse than useless. At Geneva there is already the milieu and the atmosphere and so the International School has an initial advantage, and though there may be also certain disadvantages, in the present state of world affairs the advantages easily outweigh these.

The Background

In the school itself there are twenty-two nationalities represented amongst the pupils and some ten amongst the staff. English and French are the official languages and instruction can be had in any subject in either. Some subjects are also taught in German. The average child is usually bilingual; he or she can *speak and understand* with the greatest of ease two languages, while some children are almost trilingual. The knowledge of a foreign tongue is a great asset to international understanding, since it is probably impossible to understand another people without understanding their language.

The children of the International School have two windows open to the world and many of the landmarks of history can be seen from two

points of view. They can speak to the children of many countries, read the newspapers with great ease, follow lectures, travel, and feel at home in a strange land even at the early age of twelve years. They live in a milieu where they hear English, French and German spoken by natives every day.

About one-half of the children are the sons and daughters of officials of the various international organizations now situated at Geneva; many of the teachers have sacrificed brilliant careers to come and work for international understanding. The interest in international affairs is therefore genuine and not forced, and both children and staff co-operate as a miniature League of Nations.

Last, and by no means least, many of the children and staff form international friendships which continue after their contact with the school has ceased. During the Sino-Japanese conflict we had a young Jap and a young Chinese who were the greatest of friends, and although the school generally adopted the League point of view, our half dozen Japanese pupils were held in high regard because of their personal worth and integrity: they were judged by their comrades as world citizens rather than as Japanese. All our many student committees of to-day offer scope for real international co-operation among the children. Perhaps in those committees of to-day are some of the statesmen of to-morrow.

Criticisms Refuted

There is, however, one serious criticism about our school: that it denationalizes the children. It would require a long essay to answer this in full, but the following points should be sufficient. The criticism usually comes from the people who have little or no acquaintance with the children or with the international point of

view. Most of our children are very good nationalists in the best sense of that word. They see the national differences and try to understand them. They often visit their own countries, and many of them live with their parents in Geneva in homes that are sane national milieus. The School, too, undertakes to see that no child is completely cut off from his or her national background. In almost all classes one and a half hours per week are devoted to what is called *National Culture* when a child has the chance of studying the history, geography, literature and traditions of his own country under the direction of a teacher of his own nationality. The children are only denationalized in the sense that they do not subscribe to the saying 'My country right or wrong', and that they are willing to try and see the other man's point of view.

Assembly Hours

Like many modern schools, especially those in the United States, some time every day is devoted to a general school assembly for other than religious purposes.

On Mondays and Tuesdays there is usually a talk in English or in French on some artistic, literary or scientific topic. During this year, talks on artistic subjects, illustrated by the epidiscope, have predominated, as the following list, chosen at random shows: Poetry of Vachel Lindsay; Rodin; Proposed Mont Blanc Tunnel; Roman France; Van Gogh; English School of Painting; With Byrd to the South Pole.

The Wednesday assembly is given over to announcements of all kinds; announcements from the Direction and from the various student organizations; Student Committee, Sports Committee, Co-operative Committee. The Thursday assembly is given over exclusively to music and an interpretation is given of part or whole of an important work of a classical or modern composer.

Every Friday there is an exposition of some international problem in the light of current events. This talk is given alternately by different speakers in English and French. The speakers are as impartial as possible and always speak from an international point of view. The following topics, among others, have

been treated: The League Assembly 1934; Japan and China; Kenya Colony; Unemployment; Progress of the N.R.A.; Present Position of the Disarmament Conference (several talks at different dates); Balancing Budgets; War in Gran Chaco; League Councils (two talks); Russia and the League; Political Situation in France (several talks); Economic Situation of Italy. On Saturdays there is usually an assembly which lasts for one hour and at which a play is produced, a debate held, or a talk is given by an eminent visitor. The middle and lower school have given several plays written and produced by themselves; the upper school have an interesting German play in German, 'Das Abenteuer in Tonkin'. There have been debates on the influence of the press, on social progress and on the value of external examinations such as the Baccalaureat, the American College Board and English Matriculation.

These assemblies are felt by many teachers and pupils to be of great value to the corporate life of the school. They are certainly one of the most outstanding and most original features of the school. Individual students, the Student Committee, and teachers are keenly interested and have offered many suggestions for improvement. It is interesting to note that the pupils themselves gradually have come to take more part in the assemblies.

Social Studies

Social studies form an important part, yet only a part, of the teaching of international understanding: the teaching of languages, science and the School sports and all other teaching aids indirectly.

The social study classes have different names: History, Geography, Culture (general, national, international). The content and method are more important than the name. An attempt is made to give a good understanding of history and geography as well as an elementary understanding of national and international civics, government, economics and sociology.

For children of ten to fourteen a parallel course in National and World History is given. World History and Geography are treated in the early years under such topics as Exploration (one year), Transportation (one year). After

This follows two, if not three, years when an outline of world history is given after the manner of H. G. Wells, Van Loon. The children keep time charts, draw maps, illustrations, etc.

In the course on National History and Geography the children study more particularly the history of their own countries. They see the important events of their own countries in the World History course: they now see these same events and others of more local interest from a national point of view and they have the opportunity of learning something of the great traditions of their own countries and of studying one small part of the history of humanity in somewhat more detail.

For pupils between fourteen and eighteen there is a revision of the course in World History with special emphasis on Modern European and American History. The history of Art and Architecture is also included in these courses.

The courses in Geography are numerous, and so it has been thought best to give one typical course given to all English-speaking pupils between sixteen and eighteen years of age. These pupils have already a background of physical and economic geography.

Winter Term

Some Problems in Asia. Kemal Pasha remakes Turkey: The British, Jews and Arabs in Palestine: Syria as a Mandate Territory: Modern Arabia: Oil and Opium in Persia: Afghanistan: India To-day: China, Japan and Manchukuo: The Independence of the Philippines.

Spring Term

Some Problems in Africa. The exploration of Africa: The Political Scramble for Africa: The Problems of French Africa: Algeria: Morocco: Tunisia: The Sahara and its Trade and Motor Routes: The proposed Trans-Saharan Railway: The Independent States—Abyssinia and Liberia: The Nile, Egypt and the Sudan: The Union of South Africa—Economics: Native Problems: Politics: The Rest of

British Africa: Italian Africa: Spanish Africa: Portuguese Africa: The Belgian Congo.

Summer Term

The League in Action. Disarmament: The Forty Hour Week: The Opium Commission: Slavery: The Epidemiological Bureau at Singapore: Leprosy Research Centre at Rio de Janeiro: International Court of Justice: The I.L.O.: International Cinematographic Institute: Bureau of Intellectual Co-operation: The Press and the League: Radio-Nations.

This course is given every second year and alternates with a similar course on the problems of *Europe and the Americas*. The students take part in a discussion at the end of every lesson and are encouraged to do original research and reading at the League Library.

The Library

A library is essential for the teaching of any subject and especially for the teaching of Social Studies. The School library is not very rich, having three to four thousand volumes only. However, senior pupils can use the excellent international libraries to be found in Geneva, of which the chief is the League Library.

In the School library are a selection of the best newspapers and periodicals of the world. Changes are made from time to time. The following is a list of the newspapers and periodicals used this year:

Local daily newspapers—*Le Journal de Geneve*. National dailies—*Manchester Guardian*: *New York Times*: *L'Oeuvre*: *Frankfurter Zeitung*. International daily—*Journal des Nations*.

Reviews, Illustrated Weeklies, Monthlies—*L'Illustration*: *Illustrated London News*: *Orient et Occident*: *Atlantis* (German): *Harper's*: *Current History*: *National Geographic Magazine*: *Vu*: *Lu*: *La Nature*: *Christian Science Monitor*: *Scientific American*.

Many of these newspapers and reviews are always in great demand and are read even by young children of twelve years. It is not necessary to explain the value of such a collection in the formation of international understanding.

Education for World Citizenship

Barbara Wimperis of the League of Nations Union

EVERY child needs to integrate his own experience, to harmonize his inner intensely personal life with the life of the changing world in which he grows. He needs it not only because control of the political and physical forces of the contemporary world depend upon his understanding of them and of his relation to them, but because upon this integration depends his moral strength, his originality and power of initiative, and the tenacity of his practical purposes, whether in co-operation with others or in lonely pursuance of his ideal.

How steadily modern teachers try to help the child to integrate his own experience is shown by their stress upon independent and fearless thought, and their struggle to assimilate whatever fits uncomfortably into or is foreign to their own syntheses—the new nationalism and the new interdependence of nations, the influence of the machine on the structure of society, modern discoveries in biology and physics.

We cannot tell what forms the new integrations will take. But we can be fairly certain of some of the new elements that they will contain, and we can help children to come to an earlier, richer and more natural understanding of them than we have done in our generation—a readier sense of the relation of man to the universe of time and space, a realization of the power of the machine to create leisure, and of the abundance of goods in the world; and not least, a fuller realization of the unity of the world and the interdependence of nations.

We find in the world to-day hundreds of thousands to whom popular education, the press, wireless, and the infiltration of the town into the country have given enough new knowledge to break down their old integrations, but whom no one has helped by the predigestion of the new knowledge or by training them in independent thought to re-integrate their experience. It is an almost overwhelming temptation to them to seize on any cause bigger than themselves, and gain an artificial synthesis from outside through uncritical adherence to a creed—a Hitler, or a Douglas credit scheme, the

British navy or the League of Nations. The object of their devotion may be good or bad, the creed sane or insane; they gain the same emotional release in either case, the same feeling of living gloriously for a cause outside themselves. It is the teacher's difficult business at the least to delay the child's adherence to any one creed until he has understood several, at best to help him to reach for himself a wider synthesis than any political or social group can give him.

This article is concerned with just one of the elements which is bound to enter into the syntheses of future generations—world interdependence; and with just one of the educational organs trying to help the child in this respect—the *League of Nations Union*. It will deal briefly first with the *Union's* work for teachers and then with its direct work for children.

The main work of the *Union* is educational. Through many of its departments—Intelligence and the Library, for example—it acts as a centre for information on world affairs.

The Intelligence staff answer thousands of questions in the year, by letter, by telephone, by personal interview, and by the free issue of expert up-to-date memoranda. Requests come in from soldiers, teachers, peers, children, members of Parliament: What is the Chaco war about? Is anything being done by international agreement about labour conditions? What is the justification for Hitler's foreign policy? What are various countries' arguments for and against an international air police force? Is there any co-operation between nations on health questions, on films, on agriculture? What is the I.L.O.? How is economic planning working out in the U.S.A. and the U.S.S.R.?

The Library contains what is probably the finest collection of books and documents (over 15,000) on the League of Nations and the world to-day that exists outside Geneva. It sends out to schools, study groups and individual borrowers, boxes of up to thirty books at a time, free except for the cost of carriage both ways. The books may be kept all term, or changed as often as the borrowers wish.

Of these more general aids to education in world affairs, teachers may—and do—avail themselves. But they are only indirectly related to the teacher's main problem in this field—how to present to the child something of the kaleidoscopically intricate and changing structure of the modern world, without bewildering him by unassimilated detail or enlisting his sympathy on the side of any doctrinaire simplification; and how to awaken his interest in, and sense of responsibility about, the great problems which rack and divide the world to-day, without prejudging the issues for him.

It is the purpose of the *Union's* Education Committee to provide an open forum where these things can be discussed, where the representatives of the principal associations of local education authorities, of teachers' organizations and of such bodies as the *New Education Fellowship* can meet together to discuss the best means of teaching international relations and of promoting the spirit of international co-operation in the schools.

One of the Committee's concerns is to see that vivid and attractive material on the principles, structure and work of the League of Nations is made available for teachers so that they need not be debarred by lack of knowledge or heaviness of material from teaching children about the League, either in direct lessons or where it fits into the ordinary course of the curriculum. Whether direct instruction is wise must depend on local circumstances. Obviously teaching children that the League exists, and telling them something of its aims and methods, is unavoidable in any teaching that seeks to give a picture of the world as it is. And in schools where many children leave before they have learnt any history since 1815, or where national civics is taught, or where the syllabus is too inelastic to allow of much co-ordination of subjects, a certain amount of direct instruction on the facts of world interdependence and on the machinery of international co-operation is sometimes advisable.

But at present the Education Committee is concentrating, with the help of its Subject Panels, on working out suggestions for the guidance of teachers who want to build up through their own subject "the coherent body of knowledge—the 'single wide interest'—on

which strength of character so greatly depends."

The Geography Panel has already produced its report—a most original and stimulating one—on geography teaching and world citizenship; and the Report of the Modern Languages Panel is due shortly after Easter. Others are in course of preparation.

The Report of the Modern Languages Panel, for example, stresses the importance of teaching France, not French, Germany, not German; makes original suggestions on ways of using gramophone records, films and other modern aids to make alive and familiar the daily life and the national character of another country; and includes chapters on the uses of war literature, and on the help made available for the modern language teacher by voluntary societies.

But there is a limit beyond which the best of teaching cannot go. Though it may stimulate and supplement it, teaching cannot supplant the work that a child undertakes of his own choice and takes at his own pace. The very doing of it enriches his whole life and widens his experience; and the attitude—half game and half dead serious—is after all that in which a great amount of the most valuable work in adult life is done. It is a habit of mind worth strengthening. If into the bargain the work itself is worth doing—as discovering about other foreign countries certainly is—a creative centre of interest may be formed which will give new zest and cohesion to everything else that the child learns and later on, purpose to his adult life.

It is because of this that the *Union* welcomes the formation of those co-operative groups of young discoverers of the world formally known as Junior Branches of the *L.N.U.* (There are now over 1,400 of these Branches). The *Union* is eager to help them in any ways that lie in its power and to find out new ways. Already it provides them with books, lantern slides, plays and pageants, and with material when they want to run debates, discussion circles and Mock Trials of the League. When they want to find out and enter into the attitudes of a number of countries on some great question of the day—and often they dramatize these attitudes by acting as the spokesmen for different countries in a mock League Assembly—it supplies newspaper cuttings, periodicals, books and

memoranda from which each child can discover the views of the country he has adopted. The *Union* finds correspondents in other countries for thousands of English children; runs summer camps for them where they work and play under young foreign leaders; and holds a Junior Summer School for the 16-to 18-year olds every year in Geneva, where they hear lectures given especially for them by distinguished foreign authorities and League experts, on the present day world.

They make still and working models: one, for instance, was to prove that disarmament need not cause unemployment; another was of all the air lines in Europe, showing how national jealousies held up the development of air transport. They get up international exhibitions, devoting each stall to one country, and show maps, charts, pictures and posters of the country concerned, reproductions of its great works of art, models of its great inventions and of its villages and market-places, and samples of its manufactures.

One of the newest developments is the showing of good foreign films. In one school the entire arrangements are made by a group of the older boys. They have a projector of their own; but of course it is far less expensive, to collaborate with other local schools or organizations in having a special film put on at a local cinema, say on a Saturday morning. This is already widely practised. The films are enormously popular with children; and such films as *Kamaradschaft* for Germany, *The Road to Life* for Russia, *The Covered Waggon* for America, and *The Song of Ceylon*, can do more to enrich the imaginations, widen the entire outlook and stimulate genuine interest in and desire to know more of the country concerned, than any courses of lectures or shelves of books. They are vicarious experience in its most vivid form; and they form a basis for that real understanding of other people, whether from one's own country or another, on which richness of life as well as the progress and peace of the world so greatly depend.

Welsh Youth and International Contact

Ifan ab Owen Edwards
of The Welsh League of Youth

THE problem of Wales must be rather an enigma to the average Englishman.

He can comprehend the Scotsman for he speaks English with a delightful accent of his own. But the Welsh speak a language which it is quite impossible to understand. This, unfortunately, leads many Englishmen to dub the Welshman narrow, inhospitable, unsociable, and not quite straight—"Taffy is a Welshman, Taffy was a thief." The final conclusion is that the nationalism of Wales must be narrow and bigoted, and possibly not quite above board.

A Peculiar Tradition

But, if this estimate is correct, how can the pacifism of Wales and her international outlook

be explained? How can the International Message of the children of Wales on Goodwill Day and the success of the League of Nations Union in our Principality be accounted for? How can it be explained that this little nation, of less than two million souls, with a language of its own, in direct contact with the most powerful nation in the world, is pacific and even international in standpoint?

The answer seems to be that Wales possesses a tradition of its own.

Wales has participated in but one war during the last five hundred years. During that period she has produced but one general, and his name betrays him, Picton. And, if one's memory does not play one false, Wales supplied during the

last century many private soldiers but not a single general of note.

Welshmen, too well one knows it, are not angels by nature, and definitely could and would very likely fight as well as any demons. But, for five hundred years, England has stood between Wales and the continent of Europe, to Wales' great loss in many directions, but to her gain in that she was not embroiled in the wars of aggression and acquisition especially of post-Stuart times.

Bereft of interests outside her own territory, Wales was forced to concentrate her attention upon her own self, and the two movements which she evolved during the last two hundred years were religious and educational. Thus an accident of history has created a cultured and religious democracy in Wales. The natural result of this is the creation of a spirit of peace and a sympathetic understanding of international problems.

The value of the existence of such a nation, especially as a next-door neighbour to such a mighty nation as the English, glorying in a tradition of success and conquest, need not be stressed to intelligent persons.

Nationalism in Wales is not narrow. We attempt to keep alive the Welsh nation because we are convinced that we have a great opportunity as a nation, owing to the accidental development of history, to render a real service to the brotherhood of man.

This is the foundation upon which the Welsh youth movement called *Urdd Gobaith Cymru*, rendered in English the 'Welsh League of Youth,' is based.

The *Urdd* puts the Welsh child on his honour for his own country, and enlists the traditions of Wales to inspire him in his duties as a citizen of Wales and of the larger federation of man. He is encouraged to speak the language of his native country for, without it, the traditions which have created him, and which must develop him, would be a closed book to him.

A knowledge of the traditions of Wales show him that he has sprung from an enlightened nation possessed of that depth of character which spiritual experience gives and that width of outlook which culture engenders.

We hold, therefore, that it is the duty of every Welshman who values international

concord to see that every child is inspired by the traditions of his own nation.

Contact with other Nations

Lest this might narrow the Welsh child's outlook, *Urdd Gobaith Cymru* arranges contact with other nations. One medium is the Welsh Children's Message, which is issued annually on Goodwill Day by the Welsh League of Nations Union, and which the *Urdd* does its utmost to second. Each year this message is read at the six hundred branches of the *Urdd*, and each May a special youth religious service is broadcast at which the Message forms the central theme.

In addition, every year, boys and girls from foreign lands are invited to our camps as guests. We have had boys from Germany, France and Ireland, and we hope this year to welcome Boy Scouts.

And at one period, annual youth pilgrimages were run to Geneva, and these became exceedingly popular. We were, then, the only youth movement which went annually and officially to Geneva. But the fall in the value of the pound made these pilgrimages financially impossible. As soon as the franc and the pound become more reasonably valued, these pilgrimages will be recommenced.

Instead of these pilgrimages to Geneva we commenced cruises to various nations making a special point of international contacts at each port visited. These international contact Welsh-speaking cruises are an annual August national event.

Our Duty to Wales

And so, there exists in Wales to-day a nation possessed of a youth movement of over seventy thousand members. This nation has a language of its own and a special tradition created by an accident of history, which, in turn, has begotten a democracy glorying in spiritual and cultural advancement, pacifist and international in sentiment.

We maintain that Wales has a great opportunity to render a real service to mankind, and it is our resolve that Wales shall not miss that opportunity to do what we regard to be a sacred duty because of our failure to do our duty to our generation's youth.

The Welsh Children's Annual Radio Message

B. Bradfield

ON the 18th of May, Goodwill Day, and for the fourteenth year in succession a Message of Goodwill will be broadcast from the schools of Wales and Monmouthshire.

It has been the practice to submit a Message annually in the secondary and primary schools in Wales and to arrange for its broadcast by the principal radio systems throughout the world. On 18th May, the British Broadcasting Corporation will radiate the fourteenth annual message in a special programme from the Cardiff Studio of the West Regional. It will also be broadcast in the News Bulletins in the various transmissions from the B.B.C. Empire Station on the same day.

In almost every country, radio stations join in the world transmission, each country in its own language. In the United States of America, the *World Federation of Education Associations* puts on a broadcast including the Welsh Children's Message, on the network of the National Broadcasting Company.

In 1934 more replies than ever were received to the Message. This was a sure appreciation of the welcome it found in all parts of the world. France still led in the number of replies, and they came from nearly every department. Three hundred and forty-nine illuminated replies came from Roumania in a magnificent case, each bearing a large number of signatures. A record response came from Belgium, notably one answer from the secondary school of Louvain, and the school of Moorselle which sent some Flanders poppies. An increased number of replies came from Denmark, including one from the Danish Y.M.C.A. Switzerland sent many, and from Sweden came several albums,

one with a message saying: 'We want to thank you for your Message and send you a book which shows how we live'. In addition to a large number of answers from Holland, there came lists with many hundreds of names from the Dutch East Indies. The Austrian Junior Red Cross organized a Goodwill Day Festival in the big Concert Hall of Vienna.

Some of the most artistic replies came from Czechoslovakia, one of them being a design of lace on a black background with the wording: 'We will build with you a better world and every one of us will help'. A thousand girls and boys of the Shaftesbury Society and Ragged School Union (England) sent gratitude and greetings. Ireland and

Scotland listened to the Message on the radio and one school wrote that the boys and girls 'were delighted and thrilled with it and also with the lovely Welsh melodies that were sung by the choir'.

From farther afield, replies came from Siam, a cablegram from the Ministry of Public Instruction, from Japan, where the Message was published in papers of Osaka and Tokio, from the United States, from South America, from Hongkong and elsewhere. One of the new stations to broadcast the Message in 1934 was the Radio Centre, Moscow, and new contacts were made with Peru (through the Junior Red Cross at Lima), with Nigeria and with Egypt. This ever growing response is a great pleasure to the children of the schools of Wales, for they send out the message as their own, some of them even taking a pride in sharing the expenses of printing and preparation. At one small school in Llanrwst each pupil gladly gives a penny, and feels happy to take this practical part in the great adventure for peace.

THE MESSAGE

'From our Playgrounds, Schools and Homes we, Boys and Girls of Wales, greet the Boys and Girls of all the world.

Springtime has come once more to our little country; springtime with all its loveliness in trees and flowers. And we Children are of the Spring too; for through us the world becomes young again! Shall we then, on this goodwill day, all join hands in a living chain of comradeship encircling the whole earth?

To-day we would also remember with gratitude those, in all countries, who have renewed life and enriched it by conquering disease and who, by their labours, have brought health and happiness to mankind.

Science has made us neighbours: let Goodwill keep us Friends.'

Authority and Individuality in European Education To-day

Lynette Feasey, M.A.

Miss Feasey has lately returned from a European tour during which she made a special study of recent educational developments on the Continent.

PROFESSOR WHITEHEAD, in a striking phrase, speaks of the dangerous gospel of uniformity. Uniforms are the order of the day, and uniformity of political opinion is being preached in Europe with a fervour more than equal to that with which not long ago, partisans preached the doctrine of the rights and duties of individual self-expression. Political opinion, especially where it is raised to the rank of a philosophy of life, reacts on educational theory, and as dictatorship overthrows democracy in the state, authority challenges freedom in the school.

Idealists and revolutionaries are notoriously extravagant and allowances must be made for the extravagances of an idealistic fervour which will inevitably tone down, in education as in politics, when political upheavals settle into a recognized social order. Reactionary though the present tendencies in education appear to be, that reaction is relative: the reviving stress on authority and discipline in the school may be a return to dogmatism and repression, or it may be, on the other hand, a rebound from an individualism which fails to recognize that human individuality only reaches its fullest development in relation to its social environment.

In Austria, Italy and Germany, to-day, authority and discipline in the school, as in the state, appear to be replacing freedom and individuality. But the situation is not identical in all three countries. In Austria the revival of discipline seems, unfortunately, to be bringing in its train a limitation of educational opportunity, and a return to dogmatic methods of teaching and repressive methods of discipline. In Italy and Germany, on the other hand, in

spite of much that is reactionary—the limitation of freedom of political opinion, the dismissal of progressive educationalists for political reasons, the compulsory merging of youth organizations into the one state-controlled organization and the all-pervasive propaganda—there seems to be growing up the conception of an education which shall not be—as in the average school of the past—purely intellectual and even utilitarian, but shall involve the development of the whole personality, body, mind and spirit. Freedom shall be combined with a sense of social responsibility, an educational ideal of self-realization through service to the community.

Reaction in Austria

Austria has been renowned throughout Europe and America for her progressive educational spirit. Her State Boarding Schools and State Kindergartens, her remarkable creative art-work, the enterprise and idealism of some of her Country Boarding Schools, have won for her a high reputation as a country of educational opportunity where individual freedom is the primary value. In the ordinary secondary and elementary school, however, education has tended to the over-intellectual: the over-specialization of types of schools, the very crowded curricula, combined with the pressure of the Official Programme on the average school and teacher, have meant dogmatism and authority in methods of teaching. In discipline, too, while freedom and friendliness are the invariable rule, it is primarily a negative freedom: there is no repression but there is no training in self-discipline and responsibility, though there are of course certain notable exceptions.

To-day discipline in Austria is to be tightened up. Over and over again I was told that 'the authorities have stopped this or that: the children were getting too free'. One of the two State Boarding Schools for girls in Vienna has been closed and the system of admission to the schools is less favourable than it was to the poorer children: the Hauptschule, the Senior Elementary School, has been reduced in status and no longer gives a secondary school education; the working-method of teaching which allows the children to discuss for themselves, has been discouraged by official programme; boys and girls in the boarding schools are no longer allowed to go out shopping or for rambles unaccompanied; older and younger children are no longer mixed in the school 'families'; and in one well-known school, a discipline dependent on 'confidence and the volunteer system' has been replaced by a system which relies on dogmatic authority.

The New Spirit in Italy

In Italy and Germany, authority and obedience, discipline and duty are fervently preached as in Austria. Yet in both, a new spirit is springing up in the school.

The new spirit is, at present, in Italy to be found in the elementary rather than in the secondary school and in spite of the parade of military training and the avowed political instruction, in the *Opera Nazionale Balilla* rather than in schools. The Play Way is invading teaching methods: illustrated note books, individual note making, pictorial methods of history teaching along individual lines, compositions which are no longer reproductive but expressions of the child's own ideas, are some examples. Enjoyment and spontaneity can be found in the good Italian elementary school to-day. 'Freedom, yet discipline', I was told, is the aim of the training; the children are not to be repressed but they are to learn to accept authority willingly and to express themselves within the limits of community life.

'*Credere, Ubbidire, Combattere*,' is the motto of the *Balilla*. But the *Balilla*, with its games and sports and physical training, its outdoor group activities, its *Balilla House*, where the members of the group meet for lectures, con-

certs, festivals and all kinds of cultural and social activities, and where there are usually a theatre or cinema, a library, music room and clinic, does valuable work, not only in physical education, but in the cultivation of intellectual and artistic interests, and in giving training in the social virtues of co-operation and the subordination of self to society. Its official aim is 'to use physical means to reach the spirit, as the school uses intellectual means'.

Individual interests and initiative are encouraged, and training in leadership is given. In Florence, in the Duomo Square, there is a *Balilla Children's Library*. It has the appearance of an attractive, up-to-date bookshop. There is a large, bright, tastefully furnished reading room with open bookshelves, and the children select their books themselves. One of the children acts as Director at each table, and his authority is guaranteed by the public opinion of the children, who value the use of the library—it is, of course, voluntary—and resent disturbances. Downstairs, there is another large room used for story telling and a Children's Theatre, with a stage proportionate to the child actors.

Educating for Leisure

L'Opera Nazionale Dopolavoro, which unites working man, professional man and the highest state official in one vast cultural institution, illustrates the importance attached to the cultural use of leisure. A typical *Dopolavoro House*, such as the Railwaymen's House in Rome, has its own private theatre and cinema, concert rooms, gymnasium, art room, lecture rooms and library. Plays, operas and concerts are arranged and produced by the members themselves. There are group excursions for sport or sightseeing to country, sea and mountain, and places of artistic and historic interest. The activities of the *Dopolavoro House* are run by the members themselves: there is thus opportunity for sharing in co-operative activities and scope, too, for those with initiative and powers of leadership. All service is voluntary, the gift of the individual to the group, and the dramatic enthusiast, electrical expert, artist or musician finds scope for the development of his own individual gifts in giving to the community.

The impression left on the English visitor of school or *Balilla*, or *Dopolavoro House* is that of a dawning conception of an education conceived in terms of character, rather than of intellect only, the growing up of an educational ideal of self-realization through voluntary service to the community.

Educating for Leadership

Germany's educational problems are not those of Italy. She has a tradition of high intellectual attainment and of strong discipline in both state and school. Apart from the comparatively few and deservedly famous progressive schools where New Education principles have been very successfully applied, German education has, as all the German teachers I have met agree, been over-academic and German discipline over-repressive. To-day, under the Hitler regime, and always admitting, of course, the compulsory uniformity of political instruction, the trend is towards a much more liberal education and a discipline dependent much less on the exercise of external authority. It was summed up for me by a schoolmaster in a big Berlin school: 'Hitler's programme', he said, 'is briefly this: first, body; second character; third, intellect: it is your English programme'. When I asked for particulars of the character-training which, as he said, is to take precedence over purely intellectual training, he replied, 'Discipline and leadership—especially leadership'.

The reaction against over-intellectualism is seen in the curtailing of the curricula, especially in the secondary school; in the enormous increase in the time given to physical education and games in schools and colleges (as much as an hour a day is now given to gymnastics and games in both secondary and elementary schools); in the prominence given in the Hitler-Youth organizations, as in the Italian *Balilla*, to physical culture and open-air, group activities; in the practical service with the *Arbeitsdienst* for university students; in the *Nach der Arbeit* activities of the Labour Front, which admittedly owe their inspiration to the Italian *Dopolavoro*, and give opportunity, at nominal cost, for physical culture, sports and games, weekend and vacation excursions to country and mountain, and for appreciation of, and self-expression through, music, art and drama, as well as for social co-operation in such communal activities as the construction of the new *Thingstätten*. The slogan, *Kraft durch Freude*, recognizes the importance of making the hours of leisure, now secured by law

for all workers, a means of physical, intellectual and spiritual recreation and culture.

Reaction against Intellectualism

The new *Landjarheim*, the country home where the elementary school boy and girl spends the last year of his school life since the extension of the school-leaving age to fifteen, is an admirable illustration of the new spirit in German education. I was able to visit one soon after its opening. It is beautifully situated in the heart of the forest not far from Berlin in its own extensive grounds, gardens, meadows and forest land. Here the children from the crowded, industrial cities of the Rhine—spend a year amid beautiful forest scenery—not in school work, but in the activities of country life, simple domestic tasks performed as far as possible in the open air, caring for pigs and poultry, cultivating gardens and fields, helping the farmers on the neighbouring farms and wandering round the countryside. A marked improvement in health is found after even a few weeks at the country home: more marked still, I was assured, and more prized by the authorities, is that change in spirit, the increase in gaiety and freedom and spontaneity which comes with close contact with the freedom and beauty of nature.

The social training as a member of a group is not the least of the gains from this year in the residential country Homes. The movement towards residential universities and colleges is, again, a recognition of the need for more training in the discipline of community life. Discipline in the average German school has, in the past, been chiefly external: there has been little training in social co-operation, in self-discipline and responsibility. German schoolmasters have assured me that their boys need the strong hand of authority and prefer the autocratic control of a master to the more democratic control of a prefect. Others have commented, always with admiration, on the self-reliance and self-control of the English schoolboy who is expected to behave himself without supervision, and the ease and friendliness of the English schoolmaster who expects obedience without the display of authority. To-day, chiefly in the Hitler-Youth activities, training is being given in a new discipline which depends on the voluntary acceptance of authority. Loyalty and leadership is the motto. Training in leadership is given, and the young leaders, at a Hitler-Youth rally, will remind any English teacher of the prefects at an English school efficiently and good-humouredly marshalling their groups. Co-operation, social responsibility, loyalty to authority, not enforced but willingly accepted, are the ideals of German discipline to-day.

So, although with much limitation of individual freedom of opinion, inevitable perhaps in time of revolution, and, one hopes, only temporary, there is growing up in Germany, as in Italy, an ideal of an education in which individual development, physical, intellectual and spiritual, shall be combined with social responsibility, an education which shall be, in the fullest sense, a training for life.

Come to Scotland

for your Summer Holidays
and attend the

New Education Fellowship's Conference

at St. Andrew's University
(13th - 23rd August, 1935)



Theme

EDUCATION AND LEISURE: How to Create a Democratic Culture

H.R.H. THE PRINCE OF WALES (in a recent speech): "As I see it, youth needs three things to fit it for life. It needs discipline; it needs friends; and it needs recreation and interest. These three gifts are in our power. They will help youth itself to master the means of making life worth while".

Particulars from

NEW EDUCATION FELLOWSHIP, 29 TAVISTOCK SQUARE, LONDON, W.C.1

International Notes

Teas. The Tea-Time Talks held every Friday at Tavistock Square at 5 p.m. will take place as usual during May.

Mexico. As announced in the Fellowship Notes in March, the United States Section of the N.E.F. is arranging a conference in Mexico this year from 1st August to 3rd September. Hotel Geneve, Mexico City, is to be the official meeting place for delegates from all parts of U.S.A. and Canada. The opening meeting will take place on Monday, 26th August. Considerable attention will be paid to the modern popular arts of Mexico, to its customs and folk-lore, and there will be numerous field trips in the mornings of the conference days. Evening conferences will take up the rural school, modern psychology, and child development and education, followed by round table discussions of these subjects. The Mexican Government has shown great interest in the proposed conference and is co-operating with the organizers. Further information may be had by applying to the Progressive Education Association, 116 Jackson Place, Washington, D.C.

Cizek Art Class Exhibition. One of our members conducts an experimental art class on the method of Professor Cizek of Vienna. This class is held under the auspices of the St. Pancras House Improvement Society, at St. Christopher's Flats, Bridgewater Street, N.W.1, on 1st June, from 3 p.m. to 5.30 p.m. Admission is free but any contribution towards the cost of the materials used by the class will be very welcome.

Japan. A New Education Fellowship Conference will be held in Tokyo from 1st to 7th August. Visits to schools and interesting sightseeing trips have been arranged for visitors during and after the Conference. Further particulars from the N.E.F., 19 Tavistock Square, London, W.C.1, or from The New Education Association, Kyoiku Kwaikan, Hitotsubashi, Kanda, Tokyo.

Belgium. From 28th July to 4th August an International Education Congress will take place in Brussels. This has been organized in co-operation with the leading education associations of Belgium and among the topics to be discussed are physical education, moral instruction, aesthetic training and new methods of education and teaching.

Other Points of Interest

America. A tour from America, visiting Ireland, England and Scotland, is being arranged from Mills College, Oakland, to take place prior to the conference of the World Federation of Education Associations at Oxford. The party sails on ss. *Franconia* from New York on 28th June and is due on Galway on 6th July. For those interested visits are planned to factories, garden suburbs and new city housing centres. The Nursery School Association and the Fellowship are also arranging for the visitors to see some schools here. We hope, too, that some of the party will go on to our conference at St. Andrews. Americans who would like to join the tour should write to Miss Alida Shinn, Mills College, Oakland, California.

Holiday Camp. The following may interest parents coming to England this summer who might like to know of a camp where they may safely leave their children while themselves travelling. English parents may also like their children to spend the summer holidays in camp where they have a chance of meeting children from other countries. The International Holiday House for Children is planned for this purpose and anyone who wishes to know more of the scheme should apply to Mrs. W. H. Thomas, St. Christopher's School, 857 Mountain Avenue, Westfield, New Jersey, or Dr. Berta Hamilton, Mills College, Oakland, California.

THE NEW ERA

The June Number will contain material bearing on the Problem of Educating for Leisure which will be discussed at St. Andrews in August.

Summer Camp, Salzburg

JULY—SEPTEMBER

International groups of boys and girls from fourteen years. Languages: English and German. Lectures, discussions, dramatics, sketching, swimming, boating, hiking, excursions.

SALZBURG FESTIVAL

Apply: Dr. Madeleine Ekenberg,
Halcyon Club, Cork Street, London, W.1

Book Reviews

The Educational System of England and Wales and its Recent History. *Herbert Ward.* (C.U.P., 7s. 6d.)

In roughly 230 pages the author of this book has traced the growth of national education in England and Wales during this century. He has taken as his general starting point the Education Act of 1899, and the Balfour Act of 1902, by which, as he says, 'all three types of education, elementary, secondary and technical were brought within the scope of both the Central Authority and the Local Authorities', thus laying the foundations of a 'national' or 'state' education. From this beginning, with brief reference to the educational systems (or lack of them), and with comparisons with systems abroad, he has brought the story up to date. He has dealt with political and religious influences and their effect, with the co-operation between state- and privately-controlled schools, with teachers' problems and the problems of finance. Throughout, the author's apparent endeavour has been to state facts and present as unbiassed a picture as possible, a welcome service. Those anxious to know more of our national system of education can take up this book with confidence, while the author's remarks and comparisons leave the reader free to draw his own conclusions from a thorough and simply presented examination of the system's growth.

Education and the Citizen. *E. H. Loftus.* (Routledge, 5s.)

Colonel Loftus, after a quarter of a century of educational experience, has, not unreasonably, a number of complaints to make about what he has seen, as well as some suggestions for improvement. In the main, he sees education as a vastly broader work than present systems make it. He feels it 'cribbed, cabined and confined', and most bitterly he resents its fetters. At the same time he sees it as something simpler. The confusion in nomenclature, and the duplicating of function among schools is a target that all who know it will agree is most justifiably attacked. From that the author turns, with equal bitterness, to the widely different functions of the country's multifarious types of school. Some must be treading in the right path. The others, therefore, must be treading in the wrong one. The author speedily shows which he considers which. The Public Schools he condemns as 'extraordinary anachronisms'. This is an opinionated book, and inevitably political opinions are revealed if not expressed. Colonel Loftus is no Conservative. He finds the Public School class-conscious and wholly restricted in outlook. He would see the classical tradition as dead as the languages it teaches, and has especially hard words for the compulsory knowledge of Latin demanded from the would-be entrant into Oxford or Cambridge. With this last criticism the author will have a host of concurrens.

The examinations controlled by the Universities he claims are far too academic and, in leading to cramming, are totally opposed to the very meaning of education. The boarding school is another of his dislikes. Children, he urges, would generally be far happier at home, leading a normal family life. He believes that the informal teaching of Froebel and Montessori in the infant schools will gradually be adopted in the more adult schools.

For the future, he is confident that ere long every school in the country will be state-controlled, with the compulsory leaving age raised to eighteen. The boarding school will go. ('It is the parents' duty to rear their children to adolescence at least. . .') Quite apart from which, I would point out to him that the state could not possibly afford the expense of boarders). He sees education playing an ever-greater part in making the pacifist state, he sees it as a vastly broader structure, culturally as well as vocationally, and having a greater political purpose. A stimulating book, with much that is almost impossible to concede, much that is incontrovertibly true.

The Faith of a Schoolmaster. *E. Sharwood Smith.* (Methuen, 6s.)

The advantage of reflective writing—that one can always see things in a truer perspective from a slight distance than when right on top of them—is happily demonstrated by this book. The author was the Head Master of Newbury Grammar School from 1903 to 1924. Now, in 1935, he has given us some of his experiences, and, with them, the philosophy of education which was brought to the school, which was modified by it, and which he now holds. In addition to the fact that he is writing in perspective, the author has the advantage of being extremely readable. He has tolerance, and, while his opinions are decided, he is unusually scrupulous in advancing both sides of any question that he discusses.

When he took up his post in 1903, there were forty boys in the school. Before he left, he had raised the number to the 250 that he desired. Sheer disinterest, rather than any actual dislike was the attitude of Newbury to the school when he first went there. That, and the lack of funds, made his task of creating a worth-while school doubly difficult. His methods, for those days, and, I should imagine, for the present, were unusual. He restricted the use of his official position as much as possible to guidance and suggestion, letting the boys control themselves in all activities outside the classroom. Those who condemn the prefectorial system would find much to wonder at in this book, for the system was successful. While to those who dub the Public Schools 'extraordinary anachronisms', this writer replies: 'Sense of responsibility must be taught to other schools before we can think of abolishing Public Schools.'

He governed essentially by the common-sense method. He exerted no religious influence towards

any particular creed. As for rules: 'We had practically no rules, so there was none to break.' Regarding the academic side, again economy presented great difficulties, but two things were insisted on. No cramming, and the finest library that could possibly be afforded. Classics were taught, not perhaps by the Direct method, but certainly with the aim of making them interesting and vital rather than mere linguistic exercises. As for the author's views on examinations, and his wider views on the general trend of modern education as a whole, suffice it here to say that they are well worth while, based as they are not only on practical, but thoughtful experience. The best in the ambitions of education to-day he summarizes as aiming at 'encouragement of the creative impulse. . . greater responsibility and self-government. . . directness and sincerity, particularly in questions relating to sex and religion'. Finally, there is at the end of the book, a description of education in Germany to-day that justifies more than anything else, his plea for freedom of thought and control in schools. This schoolmaster's 'Faith' has not been a blind one.

Science and Education in the U.S.S.R. Professor A. Pinkevitch. (Gollancz, 3s. 6d.)

The manner in which this book is set out should be appreciated. Professor Pinkevitch writes briefly and to the point. He describes the ideal inspiring the Soviet system of education, what that system is, and how far it has as yet progressed. Ultimately, it is hoped to provide for ten years' general education and to begin vocational training only when this is completed. At present, however, vocational training follows after seven years instead of the ten owing to the great present need for workers. The subjects taught, and the time devoted to them, the increase in numbers that are now receiving education—these are simply and clearly set out in short tables. The higher educational institutions are 'essentially vocational schools. Nothing similar to the colleges of liberal arts and sciences that exist in the U.S.A. is to be found in the U.S.S.R.' As for the ideal, it aims 'at creating human beings grounded in a scientific, materialistic outlook, people who endeavour to make life happy in this world, rather than in some world to come.' The Soviet would seem to know what it wants, even if it is not everybody's idea of a good time.

Stress is laid by the author on the vital importance of the relation of science with social problems, as for instance that of the Soviet's natural resources, and of the general scientific planning of the nation's industry. Science in the U.S.S.R. would seem to have a broader significance than as it is understood here. In a country that seeks to do everything according to set plan, it is easy to understand the importance that is attached to it.

Achievement Tests in the Primary School. Gregor MacGregor, M.A., B.Sc., F.E.I.S. (U.L.P., 5s.)

This is a survey for the specialist, being a statistical and charted account of research carried out between

1931 and 1993 to compare standards of achievement as between schools in America and Scotland. The American pupils tested were roughly between the ages of seven and fifteen; the Scottish pupils were about eleven.

Summarizing his main conclusions, the author writes: 'In general level of achievement, Fife 'eleven-year-olds' are 16 months ahead of American children of the same age . . . the practice customary in Scotland of admitting children to school a year or fifteen months earlier than in America is clearly justified on educational grounds.'

The Education of the Adolescent in Australia. Edited by Percival R. Cole. (Melbourne University Press, 10s.)

Control of public education in the six states of Australia is to-day to a large extent centralized, and this Report is the outcome of the decision of the Australian Council for Educational Research to investigate directly the problems now facing the country as a whole. The separate sections have been entrusted to expert investigators, whose positions and qualifications are mentioned in the introduction. Questions of administration, the widely differing types of curricula in schools, legislation as it affects schools in Australia, examinations, the training of teachers, buildings and equipment, all these subjects are thoroughly examined. There is in addition, a short scientific chapter on the 'Psychological and Social Characteristics of the Adolescent,' by H. T. Lovell.

The Report hopes to achieve for Australia what the Hadow report has achieved for this country. The student of the Report will find the fullest data for his study, and much that is of value not only in regard to the problems of Australia but also to those in a generally wider sphere.

Growing Opinions. Edited and designed by Alan Campbell Johnson, with a preface by Professor J. B. S. Haldane. (Methuen, 6s.)

There are sixteen contributors to this symposium of what is alleged to be 'British Youth Outlook', all of them, at the time of writing, between the ages of 19 and 25. For the design of the articles, the Editor claims responsibility. 'The underlying *motif*', he writes, 'is the Pursuit of Ideas. It is concerned mainly with what may be roughly termed creative speculation, with aesthetic, religious and scientific themes'. Just so!

There are certain features common to almost all the articles. First, a marked ability to write. Secondly, a sincerity and serious concern in the subjects discussed. Thirdly, with the single exception of 'The Family', by Angela Milne, a deplorable lack of humour. Doubtless few of the subjects selected lend themselves to humorous treatment. One cannot treat 'An Approach to Psychology', 'The Passing of Christian Dogma', 'Modern Art and Tradition', etc., with a flippant touch, but this is claimed to be a symposium of 'British Youth Outlook', and the 'salt

of life' is so conspicuous by its absence from these pages that one feels its omission acutely. On the other hand, the very seriousness of these writers is a declaration of the worth and purpose of the post-war generation. They mean to know things and do things a good deal better than the generations before them. They mean to think clearly (and they do), they mean to see clearly, and then go ahead. Success to them.

Money, Morals and Manners. (As revealed in *Modern Literature*.) H. V. Routh, M.A., D.Litt. (Ivor Nicholson & Watson, 4s. 6d.)

Dr. Routh, on the probable assumption that the serious writer shows in his work the direction in which contemporary thought and action are heading, has taken the political, religious and cultural life of the 19th century and viewed it through literature's critical eyes. The hesitancy and muddle of the middle of the century, the people's practical and mundane interests, the mentality of this age of growing commerce is described as men such as Carlyle, Froude, Ruskin, saw it. Froude it was who forecast the inevitable organization and rise to power of Labour. (On the other hand, he forecast much that fortunately never came to pass.) While acknowledging the reflection of the times in the novels of the period, the author does not appear to believe that this form of literature had any great effect on the social opinions and outlook of its readers. The reasons he gives for this are illuminating, but hardly conclusive. He is chiefly concerned throughout his history with the work of the political philosophers and their demand for a larger purpose in life than this new world of commerce acknowledged. By the time of the Edwardians, these political philosophers had adopted other mediums than the tract and essay, the novel and the play, but still the author sees their reflection of their period as chiefly directed towards political thought. The real scope of the book extends from the middle of the last century up until the Great War, the period of Britain's rise to industrial supremacy, and the world's response to that rise.

Main Currents in Modern Literature. A. R. Reade, M.A. (Ivor Nicholson & Watson, 4s. 6d.)

The title of this volume is self-explanatory, and it remains here to deal with the author's method of approach. First, it is essentially with British and Irish writers that he deals. The Americans and writers in other tongues receive mention only for the purposes of comparison. There is always a danger, in critical study of this sort, of reading into an author's work a purpose that the author himself, at the time of writing, totally lacked, but fortunately that danger is not realized here. For one thing, the outstanding literature of modern times has largely been written with a frank and definite purpose (quite apart from that of providing entertainment) that simply demands to be understood. Writers such as Galsworthy, Shaw, Masfield, Kipling, Yeats and Synge have all had, throughout their work, a definite goal to aim at, a goal that has often changed its

position with time, but which has always provided the true inspiration of their work. The author begins his study with Kipling, the pioneer of our Empire literature. He has carried the study on through the 'social' writers, poets, novelists, playwrights, who were the first spokesmen of the working and lower middle classes; through the Irish group, labouring to bring to birth a new and national literature; through the English propagandists, and finally to the writers concerned first and foremost with the very craft of writing, such as De La Mare, Conrad, Joyce, Virginia Woolf.

The survey is not quite a complete one. The invasion of science into literature receives scant notice. Another vital current, the educational, is ignored. The didactic is discussed only as its teaching is broadly concerned with social reform, but that has more sides to it than the one problem of 'class'. For all its omissions, the survey is an absorbing one. Its purpose (this volume is a part of the University Extension Library) is rather to examine and point the way to an understanding of the authors discussed than to criticize them, and the writer has fulfilled his task ably in this respect.

BOOKS RECEIVED

- AN OUTLINE OF HOMER, by Gilbert Highet, 4s.
SELECTIONS FROM THE GREEK LYRIC POETS, by R. S. Stanier.
A GREEK GRAMMAR, by Geoffrey Bolton, 3s. 6d.
AN INTRODUCTION TO MATHEMATICS, by R. W. Smith, 5s.
AN APPROACH TO FRENCH POETRY, by Ruth Harrison, 3s. 6d. All five published by Gollancz as a series edited by L. A. G. Strong.
LA GERBE D'OR, CHOIX DE POESIES FRANCAISES, edited by F. A. Hedgcock. U.L.P. Part 1, 1s. 6d. Part 2, 2s.
PRACTICAL PLAYS FOR STAGE AND CLASSROOM, by L. Du Garde Peach. U.L.P. 1s. 6d.
CANEWOR, by Charles Crampton, 7th edition, revised and enlarged. The Dryad Press, 5s.
THE TREASURE HOUR, THE HAPPY HOUR, THE STORY HOUR. Illustrated Children's Stories and Poems, edited by Miss L. Le T. Swann. Frederick Warne, Ltd.
ECONOMICS FOR BOYS AND GIRLS. by Alan Dane, Routledge, 3s.
THE BACKGROUND OF GEOGRAPHY, by M. Whiting Spilhaus. (A historical treatment of Geography with copious illustrations and maps). Harrap, 7s. 6d.
THE KINGSWAY HISTORIES (for seniors), by E. Wynn Williams, in four books. (Evans Bros. Bk. 1, 1s. 9d. Bks. 2, 3 and 4, 2s.)
NEW TEAM GAMES, by W. J. Matthews and Lorna J. Mitchell. (Describes 36 games in progressive order. Illustrated by diagrams). Pitman, 2s. 6d.
SHORT STORIES OLD AND NEW, edited by R. W. Jepson. Longmans, 1s. 6d.
SELECTED SHORT STORIES, by John Galsworthy, with an introduction by T. W. Moles. Longmans.
GREATER LONDON. A Social Geography by J. F. P. Thornhill. Christophers.



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A Monthly Magazine for Parents and Teachers

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Interior of the Moscow Museum for the Protection of Motherhood and Infancy.

THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

THE world is one people whether men know it or not. Twenty years ago the *New Education Fellowship* was founded upon this faith, which its subsequent experience has not served to strengthen. No better proof of this unity of mankind could be found than in an analysis of the activities of the *Fellowship* during this year.

THREE Regional Conferences of the *Fellowship* are to take place this summer. The British Isles Conference which, as *New Era* readers know, is being held in St. Andrews University, Scotland, between 13th and 23rd August, is attracting *N.E.F.* members from all parts of the world. Already delegates are announced from Scandinavia, Belgium, Holland, Switzerland, the United States, India and South Africa. Other representatives from abroad will be coming from the Oxford meeting of the World Federation of Educational Associations which ends on 16th August.

A SECOND Regional Conference of the *New Education Fellowship* is being prepared by the Progressive Education Association, the United States Section of the *Fellowship*, in conjunction with various *N.E.F.* groups in Canada. This North and Central American Conference of the *Fellowship* will take place in Mexico City from 26th to 31st August. It will include discussions on common problems with leaders from Mexico, the Caribbean area, Canada and the United States, and will offer delegates an opportunity of becoming directly acquainted with the arts and crafts that form so important a part of Mexican life.

THE third Regional Conference of the *Fellowship* completes this chain of meetings flung around the world. It will take place

in Tokyo from 1st to 7th August, and is a Pan Pacific Conference arranged by the *New Education Association* of Japan, the Japanese Section of the *Fellowship*. Its Executive Committee contains the names of more than one of those Japanese delegates whom European members of the *Fellowship* welcomed to Nice in 1932. The purpose of this Pan Pacific Conference is twofold—in harmony with the double purpose of all the *Fellowship's* work. In the words of the organizers its object is 'the interchange of ideas and experiences relating to New Education and to promote friendship and understanding among the nations bordering the Pacific, one of the most important questions facing us today'. It is hoped that representatives will attend from all countries bordering on the Pacific. The list of Section meetings has a familiar sound: it includes *New Schools in Action*, *Psychology*, *Examinations*, *International Understanding*, etc.

THAT members of the *N.E.F.* should think it worth while to come together in this way to exchange experiences is a proof, not only of the unity of mankind, but also of the vitality of the New Education movement throughout the world. It is, therefore, with confidence that we look forward to the Seventh World Conference of the *Fellowship* which is now fixed to take place in England during the first fortnight in August, 1936. Its suggested theme is 'Education in a Free Society'. It is hoped before the end of this year that new sections of the *Fellowship* will be established in Holland, Bengal and China, thus assuring this Seventh World Conference of representative delegations from almost all the civilized countries of the world. Already the first of the reports on which it is hoped to found the Conference discussions has been published. This Report of the *Fellowship's*

International Commission on Examinations (*The Examination Tangle*, 2/9 post free) is being distributed to the forty-eight sections and groups of the *Fellowship* with the request that they consider its conclusions and send comments to Headquarters in time for them to be collated and used as a basis for the discussion on Examinations which is to take place at the Conference.

Another Report is due to appear shortly from Headquarters in preparation for the St. Andrews Conference. It will be entitled *Education and Leisure: the Problem in England and Wales*, and will contain the results of an investigation made by the English Committee of the British Isles Conference with the help of a large number of institutions and societies concerned with the question. It will draw attention to the new attitude which schools must adopt towards their work if lasting interests are to be aroused, and will show how closely related are freedom of choice of activity and the development of powers of initiative and leadership. It will also discuss

the type of facilities and training which the community should provide for adolescent and adult after school life is over in order to enable them to make valuable use of their leisure hours.

IN this number of the *New Era*, besides certain articles of general interest, we are printing two small groups derived from this report. The first commences with a discussion of the new orientation in Adult Education, to which are appended three articles by foreign teachers recording their impressions of adult education work in England. The second deals with the problem of the cinema and, besides giving the views of the British Film Institute on the general question, records the results of two investigations into the type of films children like. Both the problem of Adult Education and that of the Cinema will be discussed in special groups at the St. Andrews Conference, and it is hoped that all those with particular experience under either head will attend the Conference and participate in its discussions.

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The Nursery Infant School

An Experiment at Princeville, Bradford

A. McKechnie

I AM sure that all who in any way deal with young children must dream dreams, but it is the nice balance between the practical and the ideal that makes our dreams valuable. Rhythmic response to life should be the outcome of all our plans and aims. Each life is built up on a pattern and each is quite different from the other. Some are beautiful, some ordinary, others extraordinary and original.

I would like to suggest that the rhythm and routine of a good nursery school is nicely balanced. Routine is a necessary part of a cosmic whole and forms part of the pattern of life. In itself it is valuable as a training ground and for the formation of habits, but it has an even greater value. It creates a background of security and stability. Routine does not repress, but it gives a feeling of certainty; certainty brings fearlessness and fearlessness leads to true self-expression and vigour of mind. Within the nursery plan with its stable background there is also a glorious uncertainty—many periods of freedom and free choice which help the child to become capable of planning his life.

Home and school are the vital factors in a young child's life and if each is capable of understanding the plan of the other a child has splendid chance of creating a good pattern.

The Experiment

In August 1930 Mr. Boyce, the Director of Education for Bradford, decided to carry out an experiment in amalgamating two distinct types of work, the one comparatively new, the other old enough to have tradition. Princeville Nursery and Infant Departments, formerly two separate schools, were to become one. This was not to be an economy measure, but a definite experiment. One Superintendent was to be responsible for the whole.

I wish to illustrate how the staff and myself

are trying to provide for children such an environment that a right foundation of character and a good constructive attitude towards life may be ensured. Our first decision was that the bias must be towards the nursery. The endeavour has been to make the ideals and practice of the Nursery School permeate and reform the ordinary Infant procedure. This meant that—

1. The building must become one.
2. The staff must be a unity.
3. Parents and children must not know where the Nursery ended and the Infant School began.
4. There must be continuity of nursery nurture. Children over five years of age must be allowed to remain for school dinner if the parents desire.
5. Nursery hygiene and medical inspection must be possible for all.
6. A Mothers' Club should include all mothers so that they might understand the aim of the school.

The Buildings

Amalgamation is accomplished but there is still much to achieve; for an experiment, to be thorough, must move slowly. The education committee arranged that necessary structural alterations should be made.

The building has a southern aspect and all rooms used by the children get the maximum amount of sunshine. Sliding or French doors turn all classrooms into open-air rooms. Good cross ventilation is arranged so that rooms are still airy when, owing to weather conditions, sliding doors have to be closed. The bathrooms, of which there are two, are light and spacious and there is an ample supply of hot water. In each bathroom there is a large low bath with showers, adequate lavatories and wash-



Tidying up at the Princeville School

bowls and an individual hook for each child's possessions. A cloakroom adjoins each bathroom. The Main Hall is large, light and well ventilated. In four class-rooms bed cupboards are provided where beds are stored when not in use. There are low toy shelves from which the children help themselves to toys and apparatus. The garden has a large grass plot, flower beds, walks, a concrete square where children play when the grass is damp, a sand pit, a jungle gym, and a shed for storing the chute and large toys.

Briefly I have described the building which makes possible the essentials for healthy physical developments—a life in the open air, space to run about, suitable arrangements for rest, eating, sleeping and cleanliness.

The Staff

However well equipped, no two departments could become one unless the staff were a unity. This has been accomplished by staff meetings, by interchange and by sharing of duties. Difficulties and interests are discussed by all the staff. Interchange is arranged, *e.g.* the teacher of the five-year-old children has been responsible for the three-year-old group. Interchange ensures that the teachers of the older children know what type of training their children have had previously and nursery workers know what their children will experience in the older groups. All who work in a nursery school know that the day is long and full. The school opens at 8.30 and closes at 5 o'clock.

In the Nursery Infant School many Infant children as well as Nursery children stay for the mid-day meal. The staff again show unity in that all take part in the dinner and rest duties and the after school duties.

The children are classified according to age, but mental rather than physical age is the determining factor. There is a general freedom and children often attach themselves to groups other than their own if interest draws them. For washing, sleeping, feeding and some occupations, organized groups must be arranged.

In the past the Nursery School has provided nurture for children from two to five years of age. No child has been allowed to remain in the nursery after the age of five years unless a medical certificate has been provided stating that he is physically unfit to go into an infant school. The Nursery and Infant Department have been entirely separate and the child, in passing from one department to another, has had a tremendous gulf to bridge and often found himself in an entirely different atmosphere. Sometimes in this new sphere he has been misunderstood and has found adaptation hard.

Transition to Infant School

At Princeville a real amalgamation of the Nursery and Infant School has taken place and in the combined School there is no such break. New experiences come into the child's life when he is ready for them without any change of atmosphere and so the continuity of growth and rhythm is unbroken.

A strong plea for co-ordination is that mentally bright and physically fit child can advance to a higher group where scope is given to satisfy his urge, while a weaker child can remain in a sympathetic atmosphere where he gains strength physically and mentally and so develops the natural longing for reading, writing, number and other forms of expression. Into the Transition Class most of the older nursery children are grouped and also all new children of Infant School age. From four to

seven years a child is anxious for achievement and this is a very fruitful period. During free choice periods reading, writing and number are introduced in a play way with plenty of apparatus and so each child has the chance of progressing at his own rate. A very elastic time-table is arranged to carry out this plan.

The Transition Class carries forward without break speech training, rhythm, colour work and other features which the younger nursery children have enjoyed.

Supervising Health

The amalgamation has given many advantages to children of Infant School age. Bathing, washing and care of hair and daily attention to minor ailments is continued as in the Nursery School. Parents are encouraged to allow their children to remain at school for the mid-day meal. All children to whom free dinners are granted receive their meal at school where table manners, self-help and good appointments are encouraged. All transition, ailing and physically unfit children sleep after the mid-day meal. The activities of the school are carried on as much as possible in the open air so that children experience a real necessity for fresh air. During the summer months all the children have shower baths and benefit by the exhilaration of running water on the body. After vigorous rubbing they air or sunbathe in the garden. Investigation of the physical health of the children entering the Infant School from the Nursery shows interesting and encouraging facts as compared with entrants to other Infant Schools. Routine medical inspection ceases when the children are five years old. Through the goodwill of the doctor special cases are still examined from time to time.

School and Home

The value of the Nursery School is very much decreased unless some attempt is made to carry its ideals into the home. If the home and the school work together not only does the home benefit, but the school

gains also. School observations are insufficient to allow the teacher to know her child thoroughly; she must have help from the mother.

The Mothers' Club is a tremendous asset to both school and home and very quickly proves its value. Mothers of the children are drawn together from many different types of home. At Princeville we have an attendance of about fifty mothers each Thursday night. All the staff attend regularly.

Teachers and mothers meet on common ground simply as members of the club. The teacher learns much from the mother about her children, the mother is able to bring her problems to the teacher and also to ask questions about the life of her child during the day. Mothers become acquainted with all school activities and often, when extra help is needed in school, they are willing and anxious to assist.

The Club is self-supporting. From its funds large toys and a gramophone have been presented to the school. Last year in four months the mothers raised £40 to cover the hall floor with cork carpet.

Through the children we reach the parents, through the parents the home, and so the school has become a real social service to the district.



Bath time at the Princeville School

Intelligence Testing

B. L. Gimson

IN the autumn of last year a questionnaire was circulated to all members of the *English Association of New Schools* on the subject of Intelligence Testing. The object was to collect all available information as to the degree to which these tests are being used, and to find out at the same time if there was much opposition to their use. The following report summarizes the results of the investigation:—

From the 39 schools circulated, 33 replies were received; only 15 of these made use of Intelligence Tests, and not more than 10 were employing them as a regular part of child study. One or two schools had continuous records from 1928, the majority had started since 1931.

At the outset, then, it was evident that the new schools have not yet given sufficient attention to this form of child study for the results, as a whole, to carry much weight. Records have not been kept long enough, for example, to say whether intelligence quotients may be a helpful factor in foretelling future success at the University or in careers or professions. Nor can we say yet whether there is much agreement between ranking in the intelligence tests and success in external examinations such as the School Certificate, though a few schools are approaching the time when their records along these lines can be compared, and some interesting information may result.

The Use of Tests

Quite probably we may find that the correlation between Intelligence Tests and examinations is not high. The same qualities are not being tested. The ordinary examination is a test of acquired knowledge and depends very considerably on a good memory; while the modern psychological test of mental ability has very little to do with book-learning, though it does certainly depend to some extent on knowledge 'picked up' in the ordinary day to day contacts of a child's life. If we find agreement in the ranking of children by the two kinds of test it will be due to the degree to which the element

of reasoning enters into both. The ability to think clearly, to see the relations between ideas in new situations, is what the modern mental test tries to measure. Clear thinking is not always a conspicuous factor in the older exam.

Following the replies from the fifteen schools that have used Intelligence Tests we find that they are of particular value in placing newcomers. An hour's test of a complete stranger will tell more about him than a term's acquaintance of the usual haphazard kind. It was generally felt that the I.Q. needed checking by subsequent estimates based on the experience of the staff. So far no school has attempted to get a mathematical correlation between the two kinds of estimate.

Re-testing at Intervals

Four schools used I.T.'s as a basis for classification within the school, as between A and B divisions, or otherwise. Four used them as a help in sifting out those pupils who were thought to be unsuitable candidates for School Certificate, but were very careful to check up the verdict of the test by reference to staff experience. One or two schools ventured to quote 105 as a level of I.Q. below which candidates would have difficulty in passing School Certificate; but it would probably be safer to put the limits at 100 (below which pupils would do better not to attempt the academic type of exam. typified by S.C.) and 120 (above which there should be no difficulty in passing).

Five schools used Intelligence Tests in connection with scholarship admissions. These all upheld this form of test as a most valuable means of selecting the best material. Curiously few schools made a practice of re-testing pupils regularly. A good many gave subsequent tests if and when there was occasion to doubt the results of the first test, but only two tested the whole school as a matter of course year after year. This is surely a weakness that needs remedying. No scientist will build his theories

on the result of an isolated experiment, and in measuring mental ability, even more than in the physical lab., corroborative evidence is desirable. How often this should be done is open to question. If not every year, probably once every two years would be a good thing.

Comparative Value of Tests

A difficulty arises here, however, which it seems has not been satisfactorily overcome by the makers of tests. In re-testing can the same test be used over again? Most tests on the market have alternative A and B forms, of equal difficulty, and designed for this very purpose of a subsequent check on first results. But then if a third test is to be given, either one must go back to the first form, and hope that the candidate has forgotten its contents (too risky a procedure to be recommended), or one must choose one of the other tests on the market. Here comes the serious objection that the figures for the Intelligence Quotient obtained from the different tests do not by any means agree among themselves. An I.Q. of 100 from Test X ought to mean the same as 100 from Test Y; but it doesn't. In the experience of some schools the discrepancy is as much as 15 points. Nearly all the written tests, which are designed so that a group of pupils may be examined simultaneously, seem to give figures higher than that of the Stanford revision of the Binet-Simon test (a *viva-voca* test administered to one individual at a time). Yet nearly all the schools replying to the questionnaire agreed to quoting Binet-Simon figures as the accepted scale for comparative purposes. This question needs looking into further and it may be that members of the *E.A.N.S.* can help in clearing up the difficulty.

How far should the results of Intelligence Tests be divulged? The answers to this question brought out some interesting views. To the child, *never* (a few schools replied 'rarely'); to the parents, *sometimes* (several schools thought 'never', and others exercised considerable caution in informing parents); to the staff, *yes* (even here some schools would not tell the actual figures, but only the classification). It appeared that there was a fear lest the bare knowledge of the intelligence quotient, without an understanding of the whole process and purpose of psychological tests, might lead to mis-

taken ideas. Until parents and teachers have had an opportunity of studying more fully what is meant by 'intelligence', until they are aware of the exact significance of an intelligence 'quotient', it is probably dangerous to be too free in quoting figures.

The *Association*, at the meeting in March, expressed the opinion that the next step, following the questionnaire, should be to explain what it is that the tests are attempting to measure, and to make clear to the uninitiated the difference between the 'intelligence' measured by the test and that of ordinary parlance.

Some Criticisms

Finally, the questionnaire invited schools to 'criticize freely' in their replies; and this brought to light many doubts which only further education and experience in the use of Intelligence Tests can dispel. Here are some of the comments:

'Confidence in I.T.'s depends ultimately upon their agreement or otherwise with one's personal estimate of a child's mental ability. In the early stages of testing, when there were cases of discrepancy we were inclined to blame the Test. Now our first reaction is to doubt our own estimate. At the lowest rating the Test is a salutary check on hasty judgment. If handled scientifically it may give much insight into a child's mental capacity'.

'Tests are useful but not infallible. I do not believe they give more reliable information than can be obtained from a group of experienced teachers on good terms with the child. In practice, however, such a group of teachers may not be available, and I.Q.'s are useful in attempting to deal with differences of opinion between teachers as to a child's ability. I think it is clear that high scores are more reliable than low scores. I mean by this that non-intellectual factors operating at the time of the test are not likely to make the result too high, but are quite likely to make it too low. In other words a child with a high score really is bright; a child with a low score is not necessarily stupid'.

'Specially useful in connection with the brilliant and backward children (i.e. at the two extremes of the scale) and give guidance in what should be expected in individual cases. The important question of temperament, however,

is often a deciding factor in the use the child makes of his or her mental ability, so they are only one side of the picture. . . . 'The general feeling is that an early discovery of promise in a child may save a lot of wasted time and energy'.

'The outside impersonal standard of the test sometimes is very useful in cases of difficult parents who think bad teaching or lack of punishment accounts for their child not doing well in school lessons!'

'I have more confidence in the judgment of my staff and should not use tests if I thought there was any danger of my staff's taking them as infallible'.

'Very valuable indeed if viewed as *one* of the factors in forming estimate of a child. Importance has been grossly over-emphasized in certain quarters. No test can ever dispense with the need of consideration of temperament, physical health, previous experience, environment, etc., in forming estimate of a child'.

History Teaching at the International School Geneva

M. Maurette

THE teaching of history in the International School has been a great problem. Each child is taught his own national history at a special lesson once a week, but the teaching of general history, without emphasis being put on any special country, is the main thing. Each class gets an average of three hours of general history a week against an average of three-quarters of an hour of national history.

During the ten years of the school's experience, various experiments have been made. I cannot go into details and will only give here the actual plan of the history teaching as it has evolved gradually. It is still evolving. One generation of children has been subjected to an experiment which will be completed only in two years' time.

Three Ways of Teaching History

The first experiments proved that history can be presented under a threefold aspect and that those various aspects are not understandable to children at the same periods of development.

General history can be taught as the progress of mankind, its slow conquest over its surroundings. This is roughly, history of civilization, or, as the Americans put it, social science. It can be taught as a sequence of happenings,

political and social, the repeated actions and reactions of various groups of the human race, the effects of strong personalities on the trend of those events. This is mainly political history. It can also be taught as a study of historical facts, their whys and wherefores; political history being what is seen on the stage, this would be the study of what happens behind the stage. Instead of dealing with facts, it deals with ideas. An example is Mr. H. G. Wells' book, 'The History of Mankind'. This also comes under the heading of social science in a more advanced aspect. An ambitious title would be 'A Philosophy of History'. The teachers of the International School recognized at once that to young children, the first thing was to give 'the history of civilization' background. First, it appeals most to them: modes of daily life differing from their own. Second, it is the essential basis of an international outlook on life: the knowledge that the slow growth of humanity is a common process to all people in the world, a common heritage. Third, it is the only thing that can make them realize this very difficult fact (for children): the length of years elapsed. It is the only safe preparation for a sound chronology.

Therefore in the younger classes (children

between eight and twelve) only history of civilization is taught. It is called general culture.

The class between eight and ten studies centres of interest on actual human life—more geographical than historical: for instance, life of negroes in Africa, of American Indians, of Asiatic nomads, of mountain villages. A special emphasis is thus put on primitive life, so that later the children may realize more vividly the efforts made by the human race to rise out of this level of life. In the course of two years they study prehistoric man (cave dwellers, etc.).

The classes between ten and twelve study centres of interest dealt with in a different way.

For one whole school year they take a single subject: clothing or housing or travelling or food; they study it both in its actual aspect and in its historical aspect. One single child gets to know only two centres in his school life, but we do not think it is the subject in itself that is important or the information it gives. The emphasis is put on the training of the mind which becomes used to following the evolution of human life and its adaptation to different conditions, the same kind of problems turning up one after time and being solved one after the other by various groups of human beings in pretty much the same ways.

Facts and Ideas

Once the background is given to the children, the actual teaching of historical facts begins at thirteen. Now, six years ago we tried to deal at once with the two forms of history analysed above, political happenings and their explanations—facts and ideas—ideas being predominant and the H. G. Wells 'Outline of History' our guide.

The teacher trying the experiment very soon realized that the result would be pitiable. The children learning about the facts for the first time were startled by them, wanted to know more, got muddled with the ideas which the facts tried to emphasize. It obviously led to hazy mindedness and to a tendency to repeat idea-



The Workshop at Bunce Court, Faversham.

statements in a dogmatic way without being able to justify them by examples—an international catechism replacing a national one. Therefore it seemed necessary to separate the two things. First, a study of facts was planned for children from thirteen to fifteen. Then, their minds being matured and their fact information correct, ideas could be dealt with and the history course revised from a new angle.

Selecting Facts

We started the building up of the fact teaching four years ago with one class. This first experiment will be completed at the end of this school year. The sequel, the 'idea' teaching, will be dealt with next year for the first time. Therefore we cannot yet present any conclusions. We can only describe the first part of the experiment.

The problem of *choosing the facts* to teach was the main one. They had to be chosen out of International History (without regard to our normal habit of emphasizing some national history), in order to provide examples for the next history course dealing with ideas.

A strictly chronological plan has been followed. Each century, all over the world, is studied as a separate unity, emphasis being put on the simultaneousness of events. A special text-book has had to be written. From this text-book—presenting all kinds of historical

facts in all parts of the world—the children themselves extract the various national or local histories in a special note-book. Later on, revisions can be made either internationally or nationally. Chinese, Japanese, Indian and Asiatic history come in in their proper place. In certain centuries they appear foremost in importance: for instance, Asiatic history in the thirteenth century at the time of the great Mongol empire. Gradually American, Australian and African history come into the picture. But, very naturally, as they reach the modern period, the children realize that European history is becoming predominant and that from it radiate tentacles reaching to the ends of the world. They recognize it in a very practical way: it takes more pages in their note books when they extract it from the general history text-books.

Studying Ideas

Next year we will begin to deal with the 'idea' part of the history course with the generation of children which has reached fifteen. This course will be organized so as to provide at the same time a revision of the historical facts. For instance, we shall begin with 'Primitive Religions': this will provide a revision of prehistoric Egyptian, Mesopotamian, early Indian, early Chinese and Japanese civilization, also the origins of the Greek religion. The next subject will be the growth of the Greek cities and their government. This will start with a review of Greek history and will lead to a study of government principles involving a study of our own days.

The Roman empire review will lead to discussions of ideas on what makes an empire, and comparisons through the ages.

The birth of Christianity will be studied and compared with the birth of other widely spread religions. The gradual growth of the church will lead to a study of international ideas up to our own times.

This is a very rough outline of things done and things not yet done. Its defects are obvious, but at a time of research for the right way to shape the mind of the world's youth, humble suggestions may be welcome among many others. May these prove so.

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THE EXAMINATION TANGLE AND THE WAY OUT

The report of the International Commission on Examinations of the N.E.F., containing proposals which will be discussed by all sections and groups of the Fellowship before the next World Conference. With an introduction by Dr. Carson Ryan and Rektor Tilliacus.

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Educating for Health: The Moscow Museum for the Protection of Motherhood and Infancy

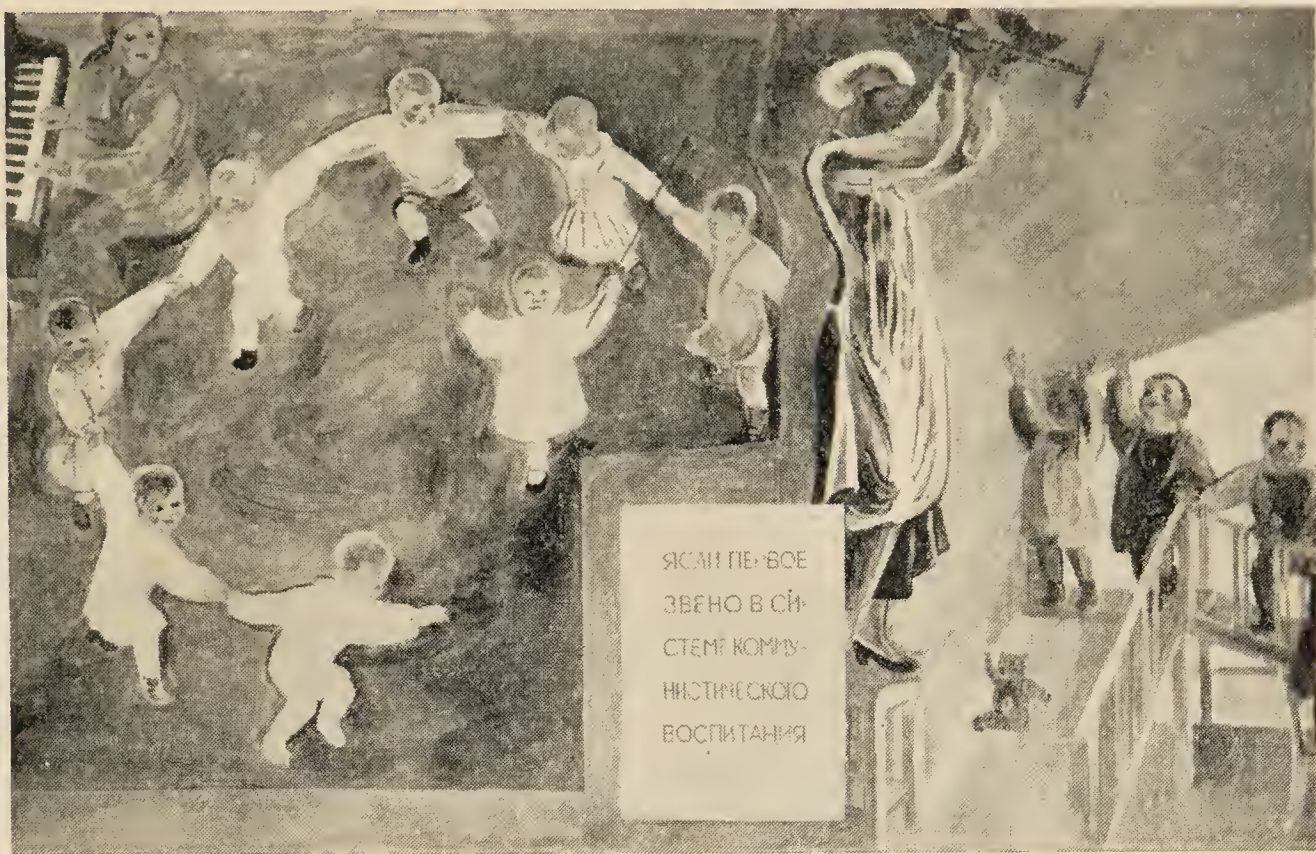
Vera Fediaevsky

IN the Soviet Union exhibitions and museums to promote the protection of mothers and children are numerous, well equipped and popular. They form one of the best methods of spreading information on the pre-natal and post-natal care of mother and child. The Moscow Museum is one of the finest.

It is a two storied building; the first floor is devoted to subjects affecting the mother and the second to the needs of the child. In the entrance hall, there are frescos by the famous painter, Favorsky. These explain the work of the Museum and depict mothers working on state and collective farms, in factories and colleges, bringing their babies to a woman who symbolizes the protection of motherhood.

Learning through Pictures

On the first floor, there are posters, charts, diagrams and graphs, and other pictorial exhibits showing the increase in the number of creches and the number of children who attend them both on state farms and in towns, the development of clinics, milk-kitchens, babies' homes, maternity hospitals, birth control clinics, and the increasing expenditure on the welfare of mothers and children, together with



A fresco in the Moscow Museum

other data showing the improved position of women in the U.S.S.R. since the October revolution.

There are also exhibits showing the general measures which have been taken for improving the people's health, such as health centres at factories, etc. Pictures and diagrams illustrate the advantages that Soviet women have over their western neighbours and compare, for instance, the position of the illegitimate child in the U.S.S.R. and in capitalist countries. Physical hygiene is also made clear by charts, diagrams and pictures showing the development of the foetus, hygiene during the menses, the clothing, nutrition, physical exercises and daily routine suitable for the pregnant women. Other exhibits illustrate birth control and abortion.

There is also a large picture with a caption showing that as a result of all this effort, the population increases annually by about three millions.

On the second floor, several rooms are devoted to the needs of the nursery child. Frescoes

by Bruni and a bas-relief by Mouhin express the gladness of child-life, in the sun, air and water. There are babies playing or sleeping out of doors, naked children wading in a pool and digging in a sand-pit, others scrambling up ladders. The caption, a quotation from Stalin, runs: 'We must bring up a new generation of healthy and happy workers who will increase the power of the Soviet'. Another fresco bears the inscription: 'The creche is the first link in the system of communist education'. It represents the various activities of the creche; the children dance to music played by their teacher, they play on a slide and a ladder. Outside the window a bright landscape is shown: it is a sunny day with snow on the ground, children are playing and in the background a procession is marching with red banners.

Children's Needs vividly Presented

Every detail of the frescoes is significant. For instance, in this case, the procession reminds us that children must be given a political education, while the teacher explaining an aeroplane to the children is an allusion to the industry in which they will take part in future.

The principal exhibits in the largest room depict the routine of the children's day, their food, their work, their play. Every subject is treated in great detail, but information is given in an easy attractive manner. Large photographs show the different periods in a child's life and activities at different age levels. There is a model of a creche, with its arrangements for toddlers, crawlers and infants and its rooms for medical consultations. There is another model of a winter and summer playground. Children's clothing is demonstrated on dolls wearing actual diapers, underclothing, shoes, etc. All the necessary soaps, powders, solution of boric acid, etc., are displayed in glass cases; and there are also models of various food stuffs so that the mother can see at a glance what she should give her children and what she should avoid. There are also examples of toys, books, musical instruments, etc., recommended for children's use and others which are considered harmful.

Then there are the albums dealing with different subjects, such as cleanliness, daily routine, fresh air, etc., They are arranged in a

novel way and consist of wooden boxes from which the visitor takes out cards with photographs dealing with each detail of the subject. The 'Cleanliness' box, for example, has a picture on it of a nurse pouring water over a child and the words: 'The cleanliness of the skin is a necessity of health. We do not only breathe with our lungs but with the pores of our skin. Care of the skin helps the child's healthy development. Habits formed in early childhood in the creche will last throughout life'. On the next card there is a picture of a child being bathed with full instructions. On the third there are suggested ways of helping the child to bath himself. The fourth illustrates the care of the genital organs; the fifth, the care of the nose; the sixth that of the nails, while the eighth shows all the equipment needed.

The box called Routine is arranged in a similar way; its caption runs: 'Daily routine will help us to bring up a healthy well organized race that will know how to live and work according to a definite plan'. On the first card, the visitor sees pictures of the chief moments in a child's day. The next gives a day's timetable, others give details of the amount of sleep needed, the arrangement of a bedroom, cribs and beds for children of different ages, and the rules which should govern a child's sleep.

Catering for Illiterate and Cultured

The organization of the Museum is arranged so that people of very different intellectual attainments can benefit from it. A nearly illiterate woman can look at the models and pictures and understand what she should and should not do. On the other hand, highly intelligent parents can learn a great deal, for they can study graphs and charts and learn the norms of development worked out according to the findings of Prof. Schelovanov, or Dr. Gesell, of the Central Institute for the Protection of Motherhood and Infancy.

For instance, large photographs and explanations in big print deal with the advisability of breast feeding and with infant feeding. The mother can actually see the kind of overall she ought to wear when she is suckling the child and pictures show her what she ought to do to protect the baby if she has a cold herself.

she can learn what additional food she should give and how she should wean her baby. In a class case, there are examples of different types of feeding bottles and a model of a baby's stomach two, three or four hours after feeding. Realistic models tell her what she ought to give the child when it is weaned.

But the more highly educated mother can take out the cards and find full information on the chemical composition of milk and colostrum, contraindications against breast feeding, the comparative values of food stuffs, vitamins, etc. There are also charts, figures, graphs showing the struggle against childhood's diseases and ailments, infant mortality and its causes.

In another room, the complete equipment of a creche is shown, including kitchen utensils, special tables for children who are just beginning to sit up, etc. Another is given over to toys. Here there are various playthings made with odds and ends—beads made of nuts, boats out of wood with birch-bark sails, dolls made of straw and so on, and these stimulate the inventive powers of parents and teachers.

A third room contains a model nursery, and here the emphasis is not laid on beautiful and expensive furniture which only the well-to-do can afford: all the equipment is simple and shows how waste material, boxes and so forth, can be adapted for use by the growing child.

Visitors can also buy posters, photos, pamphlets compiled by the Museum and patterns of children's clothes, blue prints of furniture, etc. Thousands of visitors come, both individually and in organized groups. Mothers and expectant mothers, of course, are numerous, but there are many young parents interested in the upbringing of their children, working men and women, peasants, students from high schools, technical colleges or universities and also foreigners, for even they may read the international language of pictures and figures without an interpreter's help.

In addition to the exhibits, a great deal of activity goes on. Lectures and demonstrations are arranged. Boys and girls from the high school come to hear lectures on the rights of women and children in the U.S.S.R. as compared with other countries. Another day girls come alone to attend a lecture on the anatomy, physiology and hygiene of the female organism.

Such visits are arranged in connection with the school curriculum, and afterwards the school physician and other members of the staff meet representatives of the Museum and the instructors of the City Board of Education to discuss the value of the Museum and suggest improvements.

The pupils of one particular school are under systematic observation so that the influence of the Museum on the pupils may be studied. The mothers of pupils also come to the Museum at the instigation of the school, and it has been suggested that consulting physicians should send their patients and later see what the women have gained from their visit.

Sometimes there is a large group of about a hundred and fifty *kolhoz* women who have come up from the country to take part in the festivities of March 8th (Woman's International Day) and other excursions are arranged by various factories and the 'metro' (the building of the subway). Students of the university faculty for the Protection of Motherhood and Infancy have regular lectures and use the material freely.

But, the casual visitor may ask, why do groups of eight and nine year old children come? They have their own interests: they come to see the exhibition of home-made toys: it will give them ideas!

Propaganda—propaganda

In connection with the Museum there is a special worker called a 'massovik' (he must work with the masses) and he is expected to keep in touch with different institutions and organizations. He lectures at factories and works, at clinics, at workers' homes, at maternity hospitals in Moscow and the Moscow region. He tries to stimulate interest in the work which is being done for the protection of mothers and children and to organize visits to the Museum. There is also a travelling exhibition which is sent round to conferences and meetings, to factories and state farms; and the Museum deals by correspondence with questions sent in by workers on the same lines and helps to organize similar exhibitions in the country. In fact, the Moscow Museum plays a very great part in spreading the idea of protecting mothers and children and in educating the people towards a better knowledge of the laws of health.

The British Film Institute and Entertainment Films

William Farr

THE British Film Institute believes that its work in relation to the entertainment film begins where censorship finishes and must finish by its very nature, which is negative and restrictive. The problem lies, not in the occasionally outrageous or grossly vulgar incident or phrase which escapes the notice of the censors, but in the steady stream of films passed for universal exhibition which present unreal people in circumstances which are unreal to the majority of the spectators and which implicitly approve standards of value which are inadequate and would be condemned as such, if they were examined critically. The danger is not that a few people may consciously imitate the behaviour of a gangster or a person of loose morals, but that standards of value and emotional reactions are being moulded unconsciously by the standards implicitly embodied in fictitious characters for whom the emotional sympathies of audiences are won, while their critical faculties are negated by the dramatic construction of the film, by the musical accompaniment to it and by the general conditions in which films are shown. If only the heroes or heroines, whose future happiness audiences are made to desire, reach their happy ending, audiences do not in general examine how this ending is achieved nor how applicable to their own conditions are the ways in which the solution is worked out.

Effects of Censorship

Until recently most organizations concerned with the influence of the films on national life have concentrated on eliminating from films types of activity or character which were disapproved of by the members of the organizations. The effect of the agitation of such organizations has been to obscure the more powerful because less obvious dangers and often to pro-

voke producers of films to produce 'moral' films whose 'morality' is hardly satisfying. Some of the results, for example, of the Decency Campaign in America can hardly have commended themselves to those who want to see more intelligent and sincere films. Censorship agitation has also tended to produce among intelligent and otherwise discriminating people an attitude of indiscriminate condemnation of the cinema. On the other hand, censorship seems to many people to result in eliminating from the screen certain important subjects and the intelligent treatment of many subjects so that they have despaired of films being able to offer intelligent entertainment.

Demand for Better Films

The Institute believes that the way to obtain better films is to create and organize the demand for them. The stages in creating this demand are the spreading of information about films how they are made and distributed, together with some knowledge of the industry; the creation of an intelligently critical attitude towards films; the substitution of discriminating film-going for the cinema habit; the organization of public opinion in support of the better films which are produced so that the producers may know that such films do meet a definite demand.

To these ends the Institute publishes quarterly journal, *Sight and Sound*, dealing with all aspects of cinematography and containing reviews of outstanding films. It also publishes a *Monthly Film Bulletin* containing notices of all entertainment films which are presented to the public. These notices give an indication of the type of film, a general outline of the plot and how it is treated, and an estimate of the quality of the production, acting, etc. These notices are prepared by voluntar-

reviewers who have no connection with the film industry and are intended to enable readers to discriminate between the films offered to them.

Work of the Institute

The Institute aims at organizing branches throughout the country. These branches include among their objects the organization of public support for exhibitions of outstanding films and the publication of local film guides at regular intervals, drawing attention to good films which are to be shown in the district and to any lectures, discussions and other events which should interest people who wish to obtain the greatest enjoyment and satisfaction from their cinema going. In preparing these local film guides the branches use the reviews published by the Institute. Certain branches and other bodies which have been in contact with the Institute have, by arrangement with local cinema managers, been able to obtain the exhibition of outstanding films which would not otherwise have been shown in the district. They have been able to do this because they were able to guarantee an audience to the local cinema manager. Such special arrangements can only be made occasionally if the performances are to be given at public cinemas at times when they are normally open, but they may have this advantage over the performances arranged by Film Societies, which have an all-in subscription and meet usually on Sundays: that while the nucleus of an audience is guaranteed by the branch of the Institute or other body, any member of the public can go to see the films by paying just as he pays for admission to any other cinema.

The Film Societies have done, and are doing invaluable work by creating a market for better and more intelligent films, but the all-in subscription and the atmosphere of secrecy and intellectual aloofness created, usually quite unintentionally, has tended to restrict the audiences to which the films are shown and to widen the gap between the ordinary commercial film and the more intelligent film. It has been found that where branches of the Institute and other bodies have been able to make arrangements with a local cinema manager, many

people, having 'dropped in' to see the film, have found something more satisfying than the films which they normally see. Similar propaganda for better films is done by adult education organizations, clubs, churches, etc., who arrange exhibitions of films on 16mm. projectors upon their own premises.

The branches of the Institute also arrange lectures and discussions on all aspects of the cinema and film criticism and the Institute assists them and any other bodies who ask for assistance in obtaining speakers.

Use of Films in Schools

The Institute believes that the extension of the use of films in schools for educational and cultural purposes will also contribute to the improvement of the commercial entertainment film, since the children, becoming accustomed to certain standards of accuracy, intelligence and reality in the films they see, will demand the same standards in the ordinary cinema.

The Institute hopes shortly to inaugurate an enquiry into the psychological effects of films on audiences of varying types. As a first step towards the scientific investigation it is hoped to arrange for several observers in most of the large towns to visit the same film and to note the reactions of the different types of audience and of different sections of the same audience. It is hoped that this may be a means of determining more exactly what the public really do like in the programmes and in the films which are presented to them.

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Our Pupils and the Cinema

The Report of an Enquiry made by the
Pedagogical Committee of the International
School of Geneva

THIS inquiry, inspired by similar investigations made in other countries, is, of course, limited to our experience at the International School and does not pretend to be a general inquiry into this subject; for different results would probably be obtained among other children in another environment.

First we had to decide whether we should send questionnaires only to the parents or to both parents and children. It seemed to us that questionnaires addressed to children would not be of much value, and it was decided that only the parents should be asked to answer them, but that in order to obtain the views of the children, the sub-committee should meet some of the pupils.

The sub-committee accordingly drew up a questionnaire and after it had been approved by the commission, it was sent to 120 parents. By the date at which the questionnaires had to be returned, we had received answers concerning fifty children, a bigger proportion than we had hoped for and sufficient to show that the parents were interested in our inquiry. We had two meetings with pupils of the school between fifteen and eighteen, and another with younger children between twelve and fifteen. We found that the children were interested: they replied intelligently and willingly to our questions and gave their own opinions frankly; and we cannot recommend this method of inquiry too highly. But if it is to be successful it is essential that the approach to the children should be friendly and simple; they should be invited to take part in the discussion and they should be shown that their presence is appreciated. The number of pupils should not exceed six or seven and there should only be three or four grown ups. In the notes which follow, we have taken care to correlate the parents' answers to the questions with those given by the children at our conference with them.

Children and the Cinema

The first question deals only with the name, age and sex of the child and it is not necessary to quote it here. The second inquires whether the pupil goes often to the cinema. Generally speaking, the very young children go seldom; they go a good deal between twelve and sixteen, but between sixteen and eighteen the interest in films seems to wane; they go less frequently, are rather critical, and have a great many other interests, and more work to do. The youngsters say that if they were allowed, they would go more often. The older ones, with one exception, say they go quite often enough, though some of them add that they would go more often if they had more free afternoons and if the cinema performances in Geneva were continuous. Others again would like to visit the evening performances.

Question three inquires whether they choose the films they go to see. On the whole children under thirteen or fourteen have no choice; the older ones do choose, but generally have to listen to grown ups' suggestions or get their approval. Question four asks whether they go alone, with friends or with grown ups. The answers are practically unanimous; they do not go alone, though there are one or two exceptions in the case of children who are particularly independent. The young ones go with grown ups, the older ones with a friend.

But we must give the parents a hint which may be useful to them. Most parents believe that the children prefer to go with them, whereas one child—who had the support of his comrades—said: 'It bores us to go with grown ups'. And the children explained this; they said that they feel too cramped, too closely supervised, for their parents are watching to see how they feel about the film. So they cannot let themselves go, or express their true feelings. One girl said: 'Boys don't like going to the

cinema with grown ups because they can't throw papers pellets then.'

The Films Children Prefer

Question five asked what kind of films they prefer. We are sure that if we had asked the younger children they would have confirmed their parents' opinion and said they liked *Mickey Mouse* and *Silly Symphonies* best, but then they have had little opportunity of seeing anything else. Many parents state that children between twelve and sixteen prefer these films too. But here our information seems to show that parents are not always as well informed as they suppose and they may perhaps have filled in the answers to the questionnaires without consulting the children. For most of the pupils between twelve and sixteen assured us that they found these films too childish. Probably they appeal more to adults than to children, for grown ups enjoy the sense of caricature, the technical excellence, synchronization, colour, etc., and being enthusiastic, they suggest to the children that they *ought* to like these animated drawings. Many parents say that their children enjoy Harold Lloyd and similar stars. On the whole, this is rarely true; nearly all the children told us that they did not care much for this kind of comedy. We must confess that their taste is rather affected by a kind of *chauvinism*: the young Americans prefer American stars, the Germans like German films and so on. Of course, the question of language influences this choice, but other factors also affect it, the luxurious American setting, for instance, and the excellent German technique. War films are not liked except by a few (particularly younger children): one German declared that he hated them, seeing in them a typical product of the present régime.

There was considerable variety in the other answers. The older children like musical comedies, sentimental stories, well acted and well produced, with good music. The younger ones prefer such adventures as *Tarzan* or comic films. They would also like to have more of the Jules Verne type. Crime films have certainly gone out of fashion. The older children like films showing events of the week, but these bore the young ones; they say that everything

lasts too long, the sporting events as well as the speeches!

Most children enjoy travel films, but they admit that these are often too drawn out: the *White Desert* (Crossing the Sahara) was too monotonous, the Citroen desert expedition was boring and too much of an advertisement. According to one child, when something exciting was happening it was cut short so that the cars themselves could be displayed.

As for the films which they had enjoyed most, here again their answers differ a good deal. *The Unfinished Symphony*, operettas with Kiepura, *Little Women*, *Mädchen in Uniform*, *Reifende Jugend*, *Queen Christina*, *La Bataille*, *l'Or*, *Viva Villa*, were among those most frequently quoted; and it must be confessed that the children's taste is sound, for these are all good films. Our inquiry showed how very transitory is the popularity of particular stars or certain types of film: for instance this generation is completely unaware of Charlie Chaplin; yet if the inquiry had been held three or four years earlier, he would certainly have had a large number of supporters.

Questions 6, 7, 8 and 9 combined to ask whether the cinema had any influence on the children and if so whether it was lasting, whether it affected their minds, their emotions, their behaviour, made them nervous, produced nightmares or lack of sleep, was a constant subject of conversation, and whether it was the events of the films, their technique, the music or the personal charm of a star which attracted them.

Influence of the Films

It seems that the young children are most interested by the actual events portrayed in the films, whereas the older ones care more for the production and the acting. Only a few are attracted by the actors themselves. The girls are more easily influenced by men and women stars than the boys: only one of the older boys told us that he went to the film because of the actors and that the story did not matter much to him provided that the acting was good. So few stars were actually named in the answers that it is obvious that the children's interest is not in the cast. Annabella and Kiepura were mentioned the most frequently, and the

younger children referred to some comic stars.

From the parents' answers it seems clear that children in this particular environment are not profoundly or lastingly influenced by the cinema. Some of the young children are rather upset nervously by certain types of film. Generally, the films seen by the children are not much discussed unless they are specially interesting. Some parents have pointed out the educational value of topical or instructive films. Several have noticed that books leave a much stronger impression than films on their children. Indeed, most children read and re-read a book they have enjoyed, whereas, with a few exceptions they said emphatically that they never wanted to see a film twice. Only one boy said he made a point of seeing the films he enjoyed over again.

The fact that the films make comparatively little impression is confirmed by the lists of films quoted by the children, for all the titles are very recent; they rarely refer to any film more than two years old. On the other hand we must admit that this inquiry took place among children belonging to a very healthy environment, where there are many amusements and interests apart from the cinema, and this social and psychological factor must be taken into account. One inquiry made among apprentices in Germany showed that there the cinema had a much stronger and often harmful influence, awakening undesirable instincts and making the young people envious of a life of luxury and pleasure. That is why the censorship is undoubtedly necessary. However much it is criticized, even though in certain cases it may appear too strict, it is better to err on the side of severity.

Questions 10 and 11 asked the parents' opinion of the films passed for exhibition at Geneva to which children were admitted, and also for the titles of other films which they thought suitable for adolescents. Most of them mentioned the defects of the censorship and pointed out that the choice of films was often poor. The censorship tends to restrict the films too much; yet at the same time the children are allowed to see stupid crime films or idiotic and vulgar farces, and prevented from seeing films which really pose an interesting question, such as *Reifende Jugend*. (However, recent improvements in the censorship are commented on.)

The younger children have special films on a Thursday at the Cameo, with animated drawings, but Geneva has no cinema which regularly provides a suitable entertainment where older children could go and see an attractive programme. It is particularly necessary, too, to avoid the mistake of including in the same programme a really good film suitable for children and others which are both poor and vulgar and therefore unsuitable for them.

One child said, quite justly, that there is absolutely nothing for children between twelve and sixteen and something should be done to cater for what he aptly called this 'demi-jeunesse'. As regards films which should be seen by children, we had very few replies, many of the parents stating that they themselves rarely went to the cinema.

Parents' Views

Question 12 is particularly important, since it asked parents to give their views on any point bearing on the inquiry. These are some of the answers:

(1) One parent thought the cinema actively harmful for young children and a waste of time for the older ones. The instructive element could be better replaced by actual visits to factories, etc. He did admit, however, that the cinema was a pleasure which could be allowed to children over twelve, but only occasionally, since children should be able to amuse themselves and not expect to be amused, and the cinema is a passive amusement. From a pedagogical point of view, this might be contested. Since in class and in games the child is continually active it may be rather good for him to have some passive amusement!

(2) Then it was pointed out that the very young children have no attractive films—fairy stories, etc. *Mickey Mouse* and the *Silly Symphonies* are beginning to fill the gap, but generally speaking, there are not enough programmes devised specially for children, including good instructive films, short and attractive scientific films, travel, etc.

We discussed these suggestions with M. Lansac, who was in entire agreement with us, and we hope that he may be able to take some action and perhaps produce a real 'family film

to which our daughters may confidently take their mothers'.

(3) It was also suggested that the censorship ought to be reformed so as to be more liberal and more intelligent.

(4) Performances suitable for young people should be advertised at the beginning of the week in the papers.

(5) One parent remarked very wisely that a normal child brought up in a sound home atmosphere was not much affected by the quality of the films, provided they were not positively obscene, just as it does not much matter whether a normal child reads adventure tales and romances instead of Sunday school books.

The Children's Film Society

Winifred Harley

THERE is at present a growing realization that films will take an important place in the interest of the rising generation, but as yet no one knows very much about what films children like, and it will be a pity if adults are too ready to impose on children only those films that they feel children ought to see.

No very conclusive suggestions seem to emerge from the various studies that have so far been made. Indeed, how could there be, when children vary in their interests, fears and desires quite as much as adults and almost any picture that is shown will appeal more to some than to others!

It was felt that at the Everyman Cinema Theatre, Hampstead, situated in a residential neighbourhood, small and intimate as it is, might be a place where some experimental programmes could be attempted.

An enthusiastic managing director, a well informed maker of films who has not forgotten childhood interests and a film-minded teacher who has worked with, and studied, young children, were the nucleus of the Children's Film Society. A council was formed and a special effort was made to gain the help of local people and those known for their knowledge of children, interest in education and progressive international outlook. And so the Society began.

It issued a tentative programme of the first three performances and appealed for membership subscriptions of 10s., each for six performances. Guest tickets were to be 2s. each. In this way money came in with which to finance the

first programmes. The Society soon had about 150 members and at each performance between 30 and 60 guest tickets were sold. Progressive schools in the neighbourhood were approached, but the Society found that while two schools joined in fair numbers, most of the children came through the interest of their homes and parents, and joined in ones and twos.

The aim of the Society has never been to educate and instruct only, but to try to give good entertainment and an interest in the film as a new form of expression for the age in which these children will live.

Finding the Right Film

All kinds of films were tried and a most valuable feature of each performance was the visit of someone actually engaged in making films, who brought one of his own films to talk about and show. The Society was most fortunate in its choice of speakers who each talked only for about ten minutes, but who chose to relate incidents and experiences which focussed the children's interest and attention upon the most important features of the film. Two of the most successful were 'Contact', a film of the African air mail, and 'Cable Ship.'

Story pictures of a suitable length seem almost impossible to get at present. 'The Magic Clock', a fantastic German film of fairies and imps in puppet form was rather long, but a great success with some children.

As we were anxious to try all kinds of films a Western picture was shown one morning. There is something very invigorating and open

air about a cowboy film. This one contained all the usual thrills. Mr. Basil Wright, who followed this film with a talk preceding his lovely 'Windmills in Barbados', remarked that he hoped they had all enjoyed the cowboy film as much as he had. A small voice in the front very firmly and loudly said, 'No, I didn't like it at all'! It is interesting that this film aroused more emotional response than any other. The secretary has received constant demands from little boys in the audience for more of the same kind and also the following irate note from a parent: 'My children had the misfortune to attend your last performance. This film portrayed ideas and unpleasant facts with which we of the educated class do not wish our children to come in contact'.

In our desire to give children suitable pictures we should not forget that the life of a child is rich in fantasy. He experiences conflicting feelings of aggression, hate and love, and a healthy young child needs an outlet for his emotional life which can often be relieved in film or story. Thrilling films of the nature of this perfectly moral cowboy story seem in part to fill this need. On the other hand, there are many children who are easily frightened and who cannot bear too exciting an experience, and for them it is much better that their own vivid fears and fantasies should not be over stimulated.

The Varying Needs of Children

It is this factor of the tremendous differences in individuals and their needs that makes this whole question of film performances so difficult.

Another great difficulty is that of the varying ages represented in the audience. Though most of the Children's Film Society members were between eight and twelve years, there were also

many children of five and six present, and it is almost impossible to find a programme that will satisfy this wide age range.

One film that quite a number of the children seemed to understand and appreciate was one of Oscar Fischinger's abstract films called 'Lichtertanz,' which a child described as 'dots dancing to music'. Another that he did for Gaspar colour using the rhythmic movement of circles and rings to express some of Wagner's music, was also enjoyed.

Charlie Chaplin in 'Easy Street' was enjoyed by some and Mickey Mouse and Silly Symphonies were very popular: the children were unanimous in saying that they would like to see the 'Three Little Pigs' again.

Some Suggestions

Several useful suggestions have been put forward by adults present at these performances which might be summarized for the use of others as follows:—

1. Programmes should not last longer than 1½ hours.
2. Short films of not more than 30 or 40 minutes are best for children.
3. It would often be worth repeating some film in the same programme as the younger children especially cannot appreciate everything on the first showing.
4. Several minutes between each film are desirable for discussion and movement.
5. Personal contact and an intimate atmosphere, short talks by the secretary and letters exchanged give the children a feeling of belonging to a group that encourages criticism and comments.
6. Visits to the projection room to see the complicated machinery in use are of particular interest to the boys.

THE NEW ERA

Next month we are publishing a pre-Conference double number, price 1/-, for July and August. It will be devoted to a survey of Progressive Education in Scotland.

The September and October numbers will also be combined in a double issue which will appear early in October and will deal with the problems raised at the Conference.

Leisure and the Adult

A. E. Heath

W. E. Williams

LET it be clear at the outset that idle hours forced unwillingly upon men and women by unemployment must not be called leisure. To confuse leisure with enforced idleness is to degrade that great word, with its noble associations. No man enjoys leisure unless, in Plato's phrase, he is 'in the shadow of the wall'. Unless, that is to say, he is freed from the uncertainties, the anxieties, the indecencies of a daily concern for ordinary human necessities. Neither education for leisure, nor any other kind of education is possible for human beings living a precarious and hand-to-mouth existence. Man does not live by bread alone, but he must have bread. To offer a half-starved man, living in wretched conditions, educational facilities for his higher development is not merely unwise: it is a piece of blasphemous obscenity. It is, of course, true that there are men and women to whom unemployment has at last given time for some concentration upon subjects of study. Yet even those who have found, in adult classes, occupational clubs and unemployment centres, a belated opportunity for such study, have been perturbed by the skeleton at the feast. The essential basis for education of the adult, so that he may more profitably employ his leisure, is that he should *have* some leisure. This means that, whether regularly employed or not, he should be freed from the grosser evils of poverty, helplessness, and the sense of unwantedness.

The Quality of Leisure

Given these first requirements it becomes obvious that educationists have an important service to offer ordinary men and women. That service consists in making them alive to the opportunities each person possesses, in his own individual equipment, for personal hobbies of all kinds. This service, of value in itself, is also of enormous importance as an instrument. For the man with a hobby is a man who can be

happy alone with his hobby. He does not feel that dreadful and deadening compulsion always to be in a crowd. The poorest room, with a book, or the tools of his craft, becomes a home. It becomes a centre, too, of personal and social influence upon others of a kind particularly needed in our own time. The kind of influence, that is to say, which irradiates from individuality and stirs others to individual life: not the kind which, like mass-suggestion, deadens and reduces all to one level. It is a paradox, but none the less true, that the fostering of individual skills and capacities, of individual differences, tends not to isolation but to the most effective kind of social co-operation. A society is a harmony composed of different notes: not simply a unison. Mere uniformity is easy to achieve, by animals and men, at the level of the herd or mob. A democratic society is more difficult to create and preserve. That is why Mr. Robert Lynd can assert with justice: "The plain fact is that the more democratic a man is, the more loathsome the mob seems to him."

There is another reason why educationists should concern themselves with education for rational use of leisure. This has been given by Dean Inge in words which cannot be bettered. "The soul" he says "is dyed the colour of its leisure thoughts"; and this metaphor is one which comes home closely to the business of education. For there are natural dyes and synthetic dyes. There is in every society a small number of people who seem able, even with a minimum of opportunities, to discover the dyes within their own natures. But the masses of a modern community lack this natural dye; and this is the deficiency which the educational process is trying to make good by providing an abundant variety and an enduring quality of leisure interests. Dean Inge's image is a reminder, too, that such a process is not limited to what we are nowadays calling education for citizenship: it is attempting to penetrate to those spiritual levels of human nature on which

every kind of aptitude, whether vocational or civic, must be established.

Those who are engaged in educational and social movements are aware of the inadequacy of the vocabulary we use in describing the activities of those movements. In the words "adult education" themselves, for instance, we are aware of a lack of definition which is consequent upon our enforcing the words into such a variety of usages. Thirty years ago adult education had a plain, unequivocal meaning. It meant the provision of some sort of literary education for adults who had to give most of their time to the business of wage-earning. It was reckoned in terms of University Tutorial Classes, Extension Courses and W.E.A. classes. It was a compact province of education, a new colony with clearly-marked frontiers, and it was carefully nurtured and administered by the universities in conjunction with the W.E.A. and the Board of Education.

Changes in Adult Education

It was inevitable that a system of education with such a pedigree should be a literary one ; it was equally certain that it would be dominated by a political—though not a partisan—motive. The pioneers of the Tutorial Class expected that this new instrument of education would produce working-class leaders ; and to that end they concentrated upon the provision of classes in the social sciences. It was only after many years that the movement began to show a reasonable balance between classes in economic subjects and classes in aesthetic and literary subjects. To-day little more than half the members of W.E.A. classes of all kinds are studying the social sciences ; and this in itself is a sign of at least a partial change of purpose in formal adult education. It is not that workers as a whole are less politically-minded ; rather is it that they are increasingly aware of other worlds of knowledge besides that of social history and economics.

The W.E.A., we repeat, revealed in its early phases the rigorously-defined purpose of training workers for the business of government—either in their own trade unions, or in local and national politics ; and that function it has most admirably fulfilled. But in recent years it has

been less disposed to glorify Martha and to repudiate Mary ; it has developed a more liberal view of education. This is in general true of every variety of non-vocational adult education. It may be less evangelical, but it is certainly more catholic. The annual reports of such societies as the W.E.A. illustrate very plainly the widening of intellectual interest which has been occurring in particular since the war.

Widening Interests

But of even more significance in recent years is the arrival in the field of adult education of a host of auxiliaries. Adult education is coming to mean very much more than the provision of a literary education ; it is being asked to find room beneath its umbrella for varieties of educational experience which have little or nothing to do with book-learning. We have long been accustomed to this manifestation in our schools. There the inevitability of the literary tradition has long since been challenged, and recognition has been won for the rights and privileges of children whose gifts are manual and social rather than literary. So too there are now to be seen concentrating round the core of adult education a series of fresh circles of activity. They are too numerous to be catalogued here, but they may be exemplified by such movements as the Women's Institutes, the Townswomen's Guilds, the British Drama League, the Rural Industries Bureau and the County Music Schools.*

It is this development which seems to me the most significant factor for adult education to-day and to-morrow. With the new access to leisure there must inevitably be a widening of the provisions for using leisure in rational and refreshing ways ; and while adult education must continue to maintain various standards for the serious student, it must also contrive simpler and non-literary modes of learning for those whose needs are more diffuse and more elementary.

* The best short account of the work of these organisations is contained in the pamphlet, "The Auxiliaries of Adult Education," by W. E. Williams, published by the British Institute of Adult Education, 39, Bedford Square, London, W.C. 2. Price 6d.

Adult Education in England

The following observations from a foreign worker in this field may be of interest to readers

THERE are two different conceptions of adult education and its purpose, the choice between both largely depending on the general philosophy of life with which the subject is approached. One may regard adult education as a means to an end, as the preparation of individuals for collaboration within the framework of a community held together by a common purpose, a common ideal, or a common interest. All religious education is of this type; also all working-class education in the Marxian sense. This sort of education, which is by no means necessarily identical with 'propaganda', presupposes a pre-existing basis common to those to be instructed and those instructing, of the 'student' and the 'tutor'—a common basis which may be political, religious or otherwise. To this conception of adult education the work of the English institutions with which I have come into contact is diametrically opposed. They look upon their own work not as being subservient to any concrete movement or community framework, but regard the improvement of the intellectual standard of the individual as an end in itself.

Each student may pursue certain aims which are beyond the sphere of education proper, but the realization of these aims does not come within the scope of activity of the body responsible for the arrangement of the lectures and classes. It is this feature of English adult education which, to my mind, is the cause of its advantages and disadvantages as compared with similar movements in other countries.

Difficulties of Democracy

One of the most striking facts about the classes held by the Workers Educational Association is the complete lack of any test of admission. The tutor has no influence on the composition of the class at all. This is undoubtedly a very democratic feature. Every man or woman above a certain age has access to the common instruction. But it means, on the other hand, a severe check on the tutor's work. The differences of intellectual standard among the students are often exceedingly great, especially in rural districts, and this places the tutor in a serious dilemma. Is he to be very 'elementary', which means boring to the more advanced members of the class, or is he to assume a certain amount of knowledge and intellectual experience and be 'complicated', which may lead him to talk above the heads of those who are only beginners? There is thus a great need for differentiation between 'advanced' and 'elementary' classes. This was brought home to me in a striking way when I found that in one of my classes one of the best and most advanced members stayed away because I had to explain things with which he was already thoroughly familiar.

The absence of any required standard sometimes induces members to attend not because of a sincere desire to enlarge their knowledge, but out of the wish to have some change in an otherwise monotonous life. There is a certain type of student who would attend whatever the subject, and in some cases I was actually told so. I do not suggest that such members should be excluded, but would it not be well if they were kept separate from those who have already acquired a certain background?

Should Students choose the Syllabus?

Under existing arrangements the choice of subject depends to a large extent on the students and their wishes. We must assume that in a great number of cases the prospective students know nothing at all about the suggested subjects. The tutor, it is true, presents a syllabus and gives a necessarily superficial explanation of his intentions, but the ultimate decision not only with regard to the subject, but (in theory at least) even with regard to the syllabus, rests with the students. This again may be called a democratic element, but is it not somewhat paradoxical that those who are supposed to acquire knowledge, are called upon to form decisions concerning the very thing about which they are going to learn? Would not the proper way be that a tutor suggests a subject and a syllabus and then wait until there is a sufficient number of students who are attracted? A certain dictatorial element cannot be avoided in education.

The last point concerns the importance attributed to the debate or discussion. It is true that the lecture itself, the 'tutor's monologue', has only a limited educational value. The old-fashioned type of university lecture where the professor talks and the students listen is, as it were, in contradiction to the invention of printing; there is no reason why the lecture should not be printed or typed and distributed among the students for reading which would save time to both tutor and student. Fruitful educational work can only consist in a common effort, and the art of the tutor consists in making the student acquire knowledge by actively participating in a general discussion. But, nevertheless, the aim of even the discussion must always be the acquisition of knowledge by the students, not the expounding of general and vague ideas which the students or the tutor may have formed about the subject. The function of the debate ought not to be to give the students an opportunity of discussing generalities, but to enable the tutor on the one hand to find out how far he has been able to make himself understood, and to allow the student, on the other, the opportunity of getting the tutor to enlarge upon matters of special interest. The debate

ought not to be an end in itself; a class ought not to be regarded as a debating club. It has been my experience that it is often comparatively easy to start a general debate on general ideas, while it is extremely difficult to make the students talk about facts. One of

the main tasks of the tutor consists in making the students forget generalities by directing their interest towards detail. The debate must be subservient to this most difficult but most important part of the educational work.

A Foreigner Views Physical Education In England

Lizzie Hoffa

ANYONE acquainted with psychology is inclined to judge men and women by small details in their appearance or behaviour. Poise and bearing in standing and moving are often most revealing, and are considered to be the result—to a large extent—of early education, both physical and mental. I have tried to form some opinion of physical education in various countries, but the British nation is so complex and difficult for a foreigner to judge that it is hard to find out what are the aims of her education and how far these are realized.

One of the things which struck me most was the easy way in which English people of all ages and both sexes run across the streets, up and down escalators, dodge the traffic and jump on and off buses. The constant stream of traffic requires plenty of agility and there it is! Is it the result of muscular control once acquired through Swedish gymnastics and still remembered though limbs are getting older and stiffer? Or is it the result of the splendid training and suppleness gained on playing fields? And then, too, we from the continent are struck by the upright posture of the English, sometimes too stiff perhaps, corresponding to the ideal in education of self-control and self restraint.

Games Organized and Unorganized

If the British are considered abroad to be a particularly sporting nation, it is on account of organized games which are developed to such a degree of perfection, and I feel personally that one cannot overpraise this excellent training. I am sure that those who complain that too much time is given to games have never themselves felt the marvellous beneficial effect of vigorous movement in the open air, the stimulus given to the whole organism, heart, lungs, internal organs, and the mental stimulus as well. Sometimes it is said that only a small proportion of the population takes an active interest in these games, while thousands only participate as spectators, which is not so beneficial. Yet many of these people would probably gladly play themselves, though that—alas—would dislocate the sacred rules of organized games. For many people cannot join teams, either for lack of time or proficiency. But if easy informal games, ball games and others which I found taught in such variety in

physical training colleges, could be arranged in public playgrounds. hundreds of people of all ages (and the older ones are specially important) would be only too glad of the opportunity for easy, pleasant exercise. On the continent, specially in Germany, organizations for athletic sports are giving increasing attention to these informal games, knowing what excellent results are produced. There one can join in as often as can be arranged, whereas in this country, people of moderate means stop their physical activity rather early, for golf, riding and even tennis are expensive and the strain of professional life does not seem to permit women to remain, say, in a hockey team, much after thirty. But what is to be done? I have asked dozens of women of all types about their physical exercise and in most cases, it was astonishingly little, some tennis or swimming in the summer and in the winter nothing at all.

Are our Gymnastics Dull?

As far as gymnastics are concerned, an education which sets so much store by formal ideas and self-control finds its natural expression in the Swedish system, which to us seems too stiff and formal. It appears to me that even in schools run on very modern lines, the new spirit has had little influence on physical training. It does not seem to occur to the staff that the idea of giving the child more freedom to develop its own individuality can just as well be applied in those classes as in any others. Just because English education is so advanced in some ways, the lack of progress in ideas on physical education seems particularly striking. A few days ago I read in the *Times* that more fully equipped gymnasiums are indispensable! But already Austria, with its splendid so called Central European system of Prof. Streicher and Prof. Gaulhofer, Germany, with its great variety of rhythmical gymnastics, France with Hebert, and to a certain extent, Finland with Bjorkson, are trying to get rid of the old apparatus work. They are concentrating on natural movements, to give the human body the chance of free development, so that it can work to its greatest possible efficiency under natural conditions. The success of the *Margaret Morris Movement* and the *League of Health and Beauty* are not surprising, since they try to give the public

something more interesting than Swedish exercises and their movements are full of swing and rhythm and always performed to music. They, begin, too with relaxation, which is so necessary after the day's strain.

In England, as in most other countries, a new conception of the importance of physical education is arising, an idea that this does not only affect muscles

and agility, or even health, but influences the whole mental and spiritual education of a nation, and that new methods must be sought and worked out. But this idea has only recently been recognized in England so ruled by tradition, and here physical education has still to be adapted and modified so that it may form a link in the chain of modern educational progress.

Music and Movement In England

As seen by a eurhythmics teacher from abroad

Henrietta Rosenstrauch

FIRST impressions of eurhythmic work in England: Slim, athletic, healthy bodies, stretched but rather stiff, indifferent. Their rhythmic movements very clear, very neat and precise; their rhythmic designs like correct little drawings in black and white—but where is their own individual rhythm?

Characteristics of English Pupils

Their plastic movements very sane, unproblematic, impersonal and formal, though with a certain dramatic accent. But the aesthetic form does not indicate the inner life: it lacks dynamic power, that highly important factor in music and in every art that reveals the soul. It seemed to me as if the inner process of creative emotion was either suppressed or lost owing to too much self-control and formalism. The joy in the mere outer movement seemed so much greater than the realization of the inner movement. In Germany any kind of movement will tend to self-expression or be subordinated to an idea. The *inner* life seeks and creates the *outer* form. It will, therefore, often be far from what one is accustomed to call beautiful, and very often the movement is of the earnest, heavy, tragic and grotesque type.

Contrast with Germany

In pure eurhythmics these very different tendencies stand out just as clearly in both countries. The English pupil shows clearness and precision, but not much individual invention. In Germany one finds often a tendency to vagueness or exaggeration through *too much* dynamic feeling or philosophic meaning. Here in England the satisfaction lies in the mere reproduction of the given rhythm; in Germany the given rhythm stimulates and produces the personal rhythm of each individual—this is the chief aim in German education and art. Here, a love for rhythmic patterns and aesthetic attitudes: there, studies of space and grouping where body and breathing become part of the line and design. How good it would be if these two extremes could meet and modify one another! We in Germany have developed almost a cult of

individualism and philosophic construction; a little more clearness, more flexibility, more pure enjoyment, would do us good. How necessary for English girls to realize that art is not sport—not a matter of fact, but of emotion, imagination and dynamic expression. For art, like all reality, needs something other than a graceful sort of beauty as its main expression. Absolutely new rhythmic and aesthetic values are bound to emerge once movement becomes an inner creation and not merely an outward form.

Differences in Children's Work

I found no difference whatever between the German and the English child up to the age of eight. But from this age onwards I had to change my whole attitude, including the very expressions I used. The love of sport, fun, records and competition, as well as theatrical expression, was so dominating that I had to give in and use these tendencies in order to get the children gradually interested in the really important part of eurhythmics, the development of the intuitive, creative powers. While the German child responds to the music almost unconsciously with its own individuality, the English child wants a clear definition of everything she has to do; she likes things presented ready made, while this would bore the German child who prefers to ask or to find out for herself. And while I have to challenge the English child by presenting hard tasks, the German child would not dream of solving difficulties except for the sake of the music or the rhythm itself. Our principle in Germany is, while imposing as little as possible on the pupil, to awake the spirit of appreciation that is latent in every child, drawing it out and developing it slowly rather than hurrying on an external development only. The German child, with this love of finding out for herself, follows these suggestions willingly. And so, while I find the English child more gifted as far as ear, memory and rhythmic facility is concerned, I feel that the German child, although it has to struggle with more physical difficulties, nevertheless gets more inner joy and lasting benefit from this education.

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Theme

EDUCATION AND LEISURE: How to Create a Democratic Culture

H.R.H. THE PRINCE OF WALES (in a recent speech): "As I see it, youth needs three things to fit it for life. It needs discipline ; it needs friends ; and it needs recreation and interest. These three gifts are in our power. They will help youth itself to master the means of making life worth while".

Particulars from

NEW EDUCATION FELLOWSHIP, 29 TAVISTOCK SQUARE, LONDON, W.C.1

International Notes

Fellowship News

Dr. Rabindranath Tagore. Members will be interested to hear that Dr. Rabindranath Tagore, who on 7th May celebrated his seventy-fifth birthday, has honoured the *Fellowship* by consenting to become one of its permanent Vice-Presidents. We are also glad to announce that his old magazine, the *Visva-Bharati Quarterly*, is to be re-issued and the first number is due very soon.

Decroly System. Mademoiselle Hamaïde, Secretary of the Belgian Section of the N.E.F., has just completed a very successful tour of Chesterfield, Manchester and Sheffield, where she gave talks on the Decroly System. The first meeting in Chesterfield, held at the Central Modern School under the chairmanship of Alderman Cropper, Chairman of the Education Committee, was well attended, and it is hoped that the Chesterfield Branch of the *Fellowship* will be functioning by the autumn. Particulars can be obtained from Miss G. M. Clark, 2 Newbold Drive, Chesterfield, the Secretary of the Branch.

Professor Duff took the chair at the second meeting at Manchester University, organized by the *Nursery Schools Association* and the *Fellowship* jointly. It is expected that a course of five demonstration-lectures on the Decroly system will be given at the University during the autumn session under the auspices of the *Fellowship*.

The last three lectures were given in Sheffield in the Junior Technical School with Professor Turnbull presiding, and keen interest was shown in the practical apparatus Mlle. Hamaïde had brought with her.

Punjab, India. Mr. A. C. C. Hervey, Vice-President of the Punjab Section, recently gave a lecture under the auspices of the Amritsar Literary Club on *Our Education: the Disease and the Remedy*. He appealed for the reform of present educational methods and said that 95 per cent of the teachers did not know that any new methods of education existed. He urged those discontented with the present system to rouse public opinion and to help dispel the ignorance that prevailed. He wanted to see schools opened that were entirely staffed with teachers who had studied the new methods in European schools.

Mysore. At a meeting arranged by the N.E.F. Section in March last a report of the Fellowship Study Circle on the question of Canarese being made the medium of instruction in high schools in the State was presented. The report stated that the objection to the use of English was that the teaching was often faulty and it was felt that, from a purely educational point of view, instruction through the medium of the vernacular was quite sound. As, however, English is used in the University, students wishing to follow a University course should be given opportunities of teaching a good standard in this language.

Mr. Subba Rao, Director of Public Instruction in Mysore, presided over the meeting and asked teachers not to regard the experiment of using the vernacular

as a fad but as an educational necessity. He thought that it would be successful if approached with enthusiasm, but he warned teachers that the experiment must not be carried so far as to cut them off from western culture and civilization.

Many College and High School teachers of the city took part in the discussion following the presentation of the report.

Holland. Mr. Rawson attended an educational conference at the Werkplaats School, Bilthoven, at Easter, and met many friends of the N.E.F. About four hundred people attended the Conference, at which Dr. Geheeb and Mr. Rawson spoke, and it was enthusiastically decided at the end of the Conference to found a Dutch Section of the *Fellowship* and prepare a Regional Conference to be held in Holland next spring.

Australia. A member of the *Fellowship* has formed a small group in Bunbury, Western Australia, called the *Bunbury Education Fellowship*. Lectures and discussions have been organized and a very successful 'Back to School Week' for parents and others held. The member has now moved to Perth, where we hope he will stir up similar activity.

Other Points of Interest

England. *The Weavers' and Dyers' Guild* will hold its first exhibition of spinning, weaving and dyeing at the Whitechapel Art Gallery, High Street, London, E.1, from 10th to 17th October. A special section will be devoted to the work done in schools and training colleges, and the object is to show by exhibits the various ways of weaving on simple apparatus, leading up to table and foot looms and the preparation, spinning and dyeing of wool. Schools or training colleges wishing to submit work for the Exhibition or to apply for stands, should write to Miss K. R. Drummond, 30 Hart Grove, Ealing Common, London, W.5.

Miss Betty Hirsch, former Directress of the German School for Blinded Ex-Service Men, and well known in Germany for her invaluable work in the education of the blind, is available to give lectures on various subjects including *Psychology of the Blind*, *The Position of the Blind in the Economic World in Ancient and Modern Times*, *Guide Dogs for the Blind*, etc. She has already lectured at schools in this country. Enquiries should be addressed to her at 12 Upper Bedford Place, London, W.C.1.

Readers will be interested in the work which Mr. Alexander is doing at his school at Penhill, Kent, and also among adults in London. He is concerned particularly with the education of the whole man as a physical-mental entity, and has been able to overcome the difficulties of many children and adults by training them in the right use of their bodies and hence of their minds also. His books have been reviewed in the *New Era* recently and a most interesting pamphlet, *A New Technique*, summarizes his theories, particulars of which are given on page i.

Book Reviews

The Teaching of Chemistry. N. F. Newbury. (Heinemann, 6s.)

This work is original both in scope and treatment of the subject, and should prove helpful to all who are engaged in teaching chemistry—particularly to the inexperienced. The information contained in it is usually acquired by the teacher during years of trying experience: it fills in the gaps of which even trained students are so conscious when they undertake the responsibility for the subjects in the laboratory.

Details of organization of the laboratory, the framing of syllabuses and the advantages of various methods are fully discussed. Practical problems, on which every teacher of chemistry must make decisions, like the keeping of notes, the use of diagrams, and the all-important question of the introduction to Chemical Theory are dealt with in the light of the author's experience, and with the realism born of that experience.

The outlook of the author is in line with modern developments, as shown by the suggestions for determining the pupil's interest and framing the syllabus in response to this: suggestions for open evenings and school projects point in the same direction. The appendix contains lists of dangerous drugs and experiments, information about first aid, and a valuable contribution on school libraries. This book should not only prove of absorbing interest but also of great use for reference purposes.

M. Davies

New Treasure. A Study of the Psychology of Love. The Earl of Lytton. (G. Allen & Unwin, 5s.)

This book is mainly an account of the work of the late Homer Lane, whose experiment with the *Little Commonwealth* should be known to all educationalists and whose psychological work revealed the secret, startling after nearly two thousand years of Christianity, that the basis of all treatment and of all healing is love and that in the depth of the Unconscious, we will find, if we look deeply enough, not the devil but God.

Lane's real tragedy, that of nearly all pioneers, was that he was before his time. To-day he would have been acclaimed as a Master. Yet less than twenty years ago he was, quite literally, ruined and hounded to death for his opinions. He was crucified on the strength of a bureaucratic outcry which was not even popular because the populace knew nothing and cared less about his work.

His work lives on because great thoughts and great love are deathless even though the man may die. In this book Lord Lytton has, in part, resurrected the man and given us glimpses of a personality at once strong and fine. The author has brought to his task not only the gifts of a clear mind and deep understanding but also the results of a wide experience and, once again, the quality of love.

Olaf Gleeson

Building Personality. A. Gordon Melvin. (The John Day Company, New York).

This book starts with a somewhat surprising, although no doubt justified attack on the divergencies of opinion amongst Psychologists, but goes on to expound a point of view which purports to be fundamental and integrated.

While it contains a good deal of interesting reading it is doubtful whether the claims laid down by the author are all fully justified. Much that is said in criticism of the different fields of psychology is true enough, but the question is whether the time has yet come for a complete drawing together of all its branches.

A reader unversed in psychology might get some wrong impressions from this book, and the serious student would be inclined to find many statements he would want to question.

E. M. N.

Child Psychology. George D. Stoddard, Ph.D. and Beth L. Wellman, Ph.D. (New York, Macmillan Co., 10/6 net).

The authors of this book are both working in the Psychological Department of the University of Iowa, from which comes an increasing number of valuable works connected with child study. In this volume a wide field has been tapped and the material dealt with in a masterly manner. Not only is the reader presented with much of the best and most up-to-date material about children, but the presentation of all the aspects discussed is clear and convincing. No attempt is made to hide the gaps which still exist in our knowledge of child psychology, but the authors have some interesting things to say about the issues not yet sufficiently explored. The way the subject is dealt with is calculated to make others eager to carry the researches still further.

After the introduction to the field to be covered the book deals with motor and mental development, next social behaviour and finally personality and adjustment.

Pictures, diagrams, statistics are all included to illustrate the text, and a great number of authors and investigators are quoted. One misses some well-known names which certainly deserve a place amongst the hundreds given, but it is only natural that the emphasis should be upon American rather than British psychologists. All the same a study of the subject of intelligence certainly does not seem adequate with no reference to Prof. Spearman's theory.

The book will undoubtedly interest serious students of child psychology. It is not for the general reader.

E. M. N.

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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

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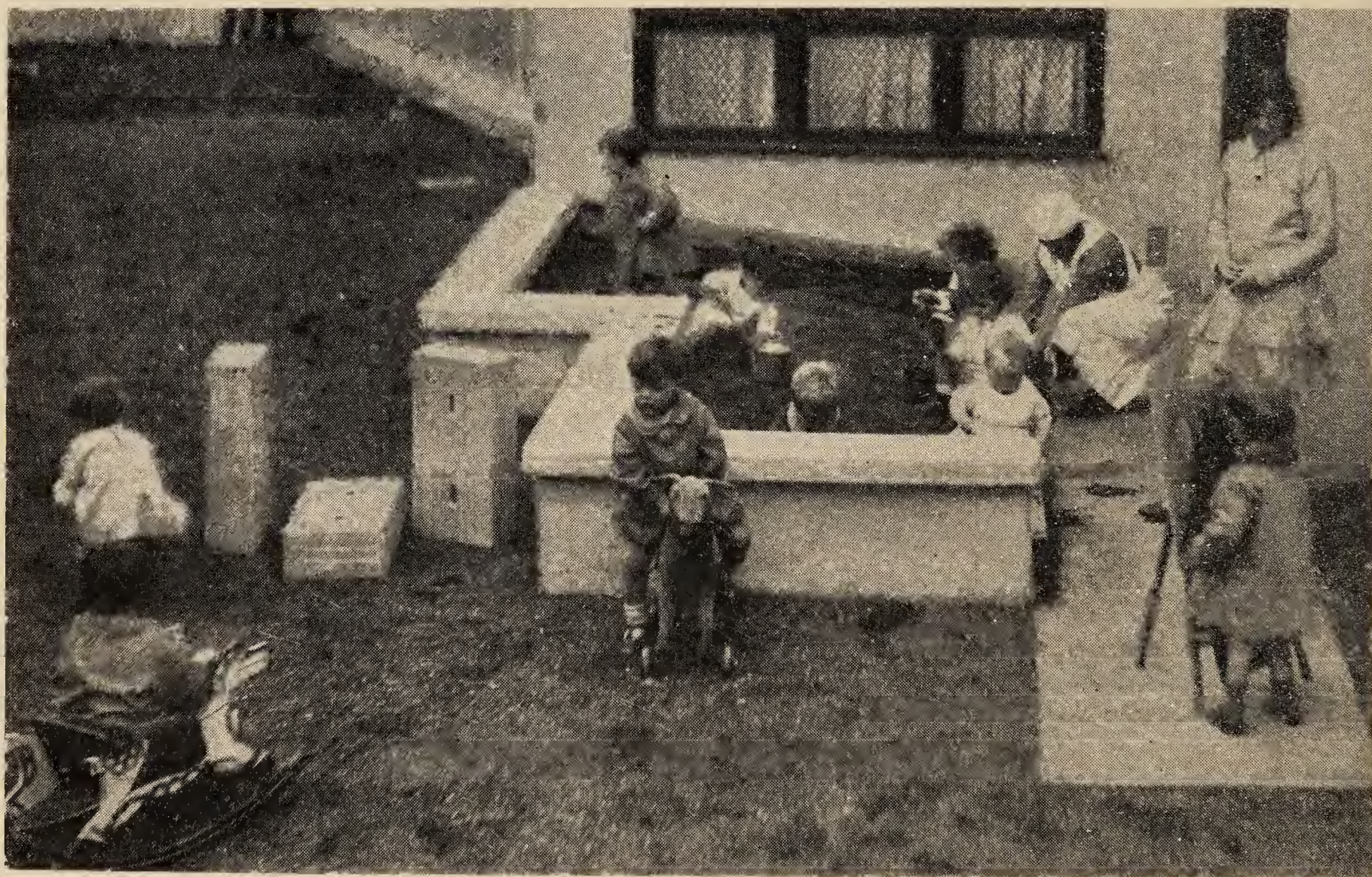
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The New Education in Scotland



Moray House College School, Edinburgh



The Mile End Nursery School, Glasgow

THE NEW ERA

IN HOME AND SCHOOL

Editorial Note

THIS special double number of *The New Era* heralds the St. Andrews Conference and should undoubtedly stimulate the interest of all delegates in the country they are about to visit. For in education, as in custom and tradition, Scotland successfully maintains its own distinctive character.

OWING to Dr. William Boyd's skill in collecting and editing the material, this issue of *The New Era* gives a masterly survey of modern trends in Scottish education. Dr. Boyd himself deals with the position of the new education in Scotland while Professor McClelland gives a concise and illuminating description of the principal features of the Scottish educational system. It is clear from the description given in the various articles of the new methods which are being tried out in both town and country, among both the younger and the older pupils, in universities, training colleges, secondary and primary schools that, in spite of many difficulties still to be overcome, the spirit of the new education has penetrated the very fabric of the Scottish system.

SCOTLAND is the possessor of a unique educational tradition in which the spirit of democracy itself is made manifest. The central and unbroken strand in its long educational tradition, as Professor McClelland points out, is the recognition of the right of the clever child, from whatever social class he may come, to the highest and best education the country can offer. What is no less important, there are few countries in which education is so highly valued and so much desired by the rank and file of the population.

IT is significant perhaps that this system has produced over a long period a goodly number of statesmen, engineers and educationists, who

have risen to high administrative posts in our dominions and in other lands beyond the seas. Scottish education, therefore, must have a particular interest, not only for those members of the *New Education Fellowship* who are fortunate enough to visit St. Andrews, but also for the many supporters of the new education all over the world. We should like to take this opportunity of thanking Dr. Boyd for the invaluable assistance he has given over the production of this number and with him, all those who have written so frankly of their work and its prospects, and in particular Mr. George Bain for permission to reproduce on the cover an interesting design by one of his pupils of sixteen.

We also hope that this issue will prove so attractive to our readers that they will lose no time in arranging to attend the St. Andrews Conference and so have an opportunity of seeing something of the work in Scotland and of exchanging ideas with leading educators from all parts of the world. Among those present will be Directors of Education and heads of progressive schools. The Scottish Education Department and the Ministry of Education for Northern Ireland are sending representatives to the Conference and members of Educational Committees in Scotland and England will also attend.

THE Conference, though primarily British, will be surprisingly international in character as delegates are travelling from Jamaica, Iraq, India, Canada and South Africa to take part. The wide interest which has been aroused may perhaps be due to the fact that the Conference will deal with the fundamental problem of Education and Leisure, but it is also overwhelming proof of the growing strength of the *New Education Fellowship*.

Distinctive Features of Scottish Education

William McClelland, M.A., B.Sc.

Professor of Education,
University of St. Andrews

ONE of the most characteristic features of Scottish Education on the administrative side is the happy way in which it preserves the balance between central and local control.

The central controlling agency is the Scottish Education Department, a body which we all love to criticize, but of which, in our hearts, we are really rather proud. It consists of certain mysterious and exalted people called 'My Lords' who never meet—at least to discuss Education—and since neither they nor the Parliamentary Head are likely to read articles on education, we may say openly that the people who matter are the Permanent Secretary and his staff of Assistants and Inspectors of Schools. Between it and the local controlling bodies, who are the Education Committees of the Town and County Councils, the partnership works on the following general lines: The central authority lays down certain very elastic requirements, and the local authorities prepare schemes, conforming to these, and submit them to the Department for approval.

Clearly this is a sound solution. It maintains local interest; it allows for adaptation to the varying needs of different districts; and, above all, it leaves room for the variations which are as essential in educational as in biological evolution.

Spirit of Co-operation

A similar relationship obtains between the Department and the teachers. The Inspectors work by means of friendly discussion and guidance, rather than by definite prescription or categorical imperatives, most of them being broad-minded enough to encourage

the teacher to experiment with any reasonable method in which he has faith.

This Inspector-teacher relationship is, indeed, indicative of the spirit of co-operation which pervades the whole system and is shown, for instance, in the way in which courses of instruction are revised. In many areas, this is a co-operative business, being undertaken by a joint body consisting of the Director of Education and teacher representatives, usually with the co-operation of H.M. Inspector. The most impressive example of this spirit, however, and one which shows that there is a real and widespread interest in educational research, is the *Scottish Council for Research in Education*, a body which has already done a large amount of valuable work. It provides the pleasing spectacle of administrative bodies and their officials, teachers, Universities and Training Colleges, all working harmoniously together in the great cause of educational advance.

Educational Leadership

One reason why Scottish teachers have a considerable say in educational matters is that they are worthy of it. Practically all the teachers now entering our primary schools are university graduates or the equivalent, while for secondary teaching the student must have an honours degree of the first or second class. This latter degree involves a course of at least four years, with intensive specialization in the honours subject, and a final examination at which only one attempt is allowed. Scottish teachers, therefore, have an adequate knowledge of the subjects they teach, and the fact that they all have a course of professional training of one year or

more affords some guarantee that they can teach them.

No nation that neglects the preparation of the educational leaders of the future is likely to keep its place in the modern educational race, and it is one of the promising features of our system that this is not ignored. The future leader may, of course, come from the ranks of the teachers who have taken the ordinary course of professional training; but the recognition that something more than this is desirable has led to the institution of a special university degree of Bachelor of Education, a degree of the honours standard, which is taken after the completion of a degree in Arts or Science. The course, which is of two years' duration, gives the student a sound knowledge of all parts of the educational field—Educational History and Theory, Psychology, Comparative Education, Administration and Organization, and Experimental Education. Thereafter, we like him to have a period of study and school visitation abroad, and a varied experience of teaching in our own schools. To those who are familiar with the multiplicity of specialized courses in an institution like Columbia, this preparation will appear to be very general, but we are prepared to trust these men and women to learn the specialized tricks of the trades of Directing Education, Inspecting Schools or lecturing in Colleges when the time comes.

An 'End-on' School System

All children take the same primary course from 5 to 12 +, and secondary education is regarded, not as a special type of education differing from 'elementary' education from the outset, but rather as the stage of education which extends from the completion of the primary course at 12 + to the time when the child leaves school. That, at any rate, is what the system is in spirit and in effect, though we quarrel a good deal among ourselves about matters of terminology. When the child has completed his primary course, he may proceed either to a secondary department for a course of 5 or 6 years leading to the Leaving Certificate, or to an Advanced Division, where he may take a course of anything from 1 to 4 years.

Though we have only the two types of post-

primary school, the range of optional courses is very wide. In both cases the Department lays down certain general regulations, to which all courses must conform, but it is for each school to run such courses as meet the needs of its pupils.

In this part of our system the tendency has been towards the 'non-selective' rather than the 'selective' type of centre. That is to say, we tend to run parallel courses in the same school rather than to have a large number of types of post-primary school, each specialized in function. This idea is carried to its logical conclusion in the type of school, inelegantly called the 'omnibus' type, where all forms of post-primary course, secondary and Advanced Division, are carried on in the same building.

The Break at 12 +

That then is the simple and tidy outline of our school system—common foundation of primary education up to 12 +, followed by post-primary courses fitted to the intellectual levels of the pupils, their vocational needs, and the length of time they are likely to stay at school. Under such a system the break between primary and post-primary is a critical stage, demanding some machinery for guiding each pupil into a course suited to his needs and gifts.

Until recently we used the too simple expedient of placing an examination barrier, the Qualifying Examination, at the door of the post-primary courses; but we have now come to realize that even the dull child may benefit by a post-primary course of the proper kind, and that what we need here is not a barrier but a sound basis for classifying our material.

The discovery of such a basis is an obstinate problem which no country has yet solved. Certainly we have not: but we are tackling it in a characteristic way. Each local authority is now left free to devise its own system of promotion at this stage, and this has led to a many-sided exploration of the whole problem. Very varied procedures are being tried out, ranging from elaborate systems which involve the use of mental and scholastic tests, to systems where the sole basis of judgment is the estimates of the teachers.

Minimum Essentials and Individual Methods

One of the few good effects of the old Qualifying Examination was that it caused us to look askance at our courses of instruction in the primary schools and to discard a good deal of lumber that had accumulated in them. The percentage of failures was disappointingly high; so educationists, who were not satisfied that this was due to inefficient teaching, toyed with various other explanations, which the business man felt to be unnecessary and far-fetched. One of these was that we might be obstructing the child's progress towards the goal by the introduction of unnecessary difficulties. This has led to an all-round pruning of the courses in the tool subjects.

The Qualifying Examination

A tendency to mechanical methods of class-teaching is one of the educational weeds that seem to thrive under the shadow of external examinations, for the things that can be measured by examinations are usually the things that can be produced with reasonable success by such methods. Certainly the Qualifying Examination retarded our escape from class-teaching, and delayed the development of methods of individualizing instruction. Yet, despite this, the use of the newer individual and group methods has come to be a feature of our primary education in many areas. I am afraid we cannot honestly claim that this is a distinctive feature of our system as a whole, but we can say that we are alive to the need for adapting instruction to the varying capacities of the pupils and are experimenting with various methods of doing this.

Tendencies in Post-Primary Education

While most of us like to regard the Advanced Divisions as giving a secondary education, they grew out of the old Supplementary Courses which were a rounding-off of a primary educa-

tion. At any rate, His Majesty was solemnly assured, in many consecutive Reports of the Committee of Council, that the Merit Certificate, which came at the end of these courses, was 'the coping stone of the structure of Primary Education.' The tradition of the Advanced Divisions was thus rather more practical and vocational than that of the secondary schools, and some of their newer courses have moved even more decidedly towards the vocational side. If we have thus lost something of our old ideal of general culture as the aim of all day-school courses, we have gained much through bringing school work into closer touch with real life and the pupils' interests, and we are producing courses which are more satisfying to the large mass of children.

Cultural Subjects in Secondary Schools

In the secondary schools, one of the most interesting developments is a broadening of the conception of a 'cultural' subject. Subjects like Art, Music, Agriculture, Domestic Subjects, are muscling in to that category, to the alarm and scandal of those who would limit a secondary course to the traditional subjects required for university entrance. Another hopeful movement is the growing realization that the main objective of post-primary courses in subjects which are not tool subjects, is the founding of interests that will reach forward into later life, rather than the laying of foundations on which honours university courses might be reared—but usually aren't.

Many other points might have been mentioned—that our schools are almost wholly day and co-educational; that higher education is easily accessible and cheap; that the proportion of pupils who take a secondary and higher education is relatively high. But the reader will have the key to the understanding of most of the features of our system if he bears in mind that the Scottish people value education, and that the central and unbroken strand in our long educational tradition is the recognition of the right of the clever child, from whatever social class he may come, to the highest and best education the country has to offer.

Growing Points in Scottish Education

William Boyd, M.A, B.Sc., D.Phil.

Head of the Education Department,
University of Glasgow. Author of :—
*Educational Theory of Rousseau, From
Locke to Montessori, The History of
Western Education, America in School and
College, etc.*

WITH a view to compiling a survey of the progressive tendencies in Scottish education, a letter was inserted in *The Scottish Educational Journal* in November, 1934, inviting information regarding any fresh and distinctive work that was going on in the sphere of education in the schools and colleges of Scotland. Circulars were subsequently issued on the same lines to the Directors of Education and the Secretaries of the local branches of the Educational Institute.

To this request, a generous response was made by teachers and directors. Communications were received from about two-thirds of the counties; all were helpful, and two or three specially valuable because based on specific inquiries directed to all the schools of the country. In the nature of the information invited, the replies do not admit of statistical summarization, but it is possible from them to discern the main trends of growth.

Hard Unadventurous Work

The outstanding impression is of vitality rather than of progress, of steady strenuous work going on everywhere rather than of educational adventure. 'I do not know that there is much really experimental work going on in Aberdeenshire'; writes the Director for that county. 'In fact, the north-east is still more thirled to the traditional curriculum and methods of instruction than the south of Scotland. The main characteristics of the work are solidity and thoroughness along well established and well approved lines'. That com-

parison between north and south is undoubtedly true. There is rather more experiment in the south and more readiness to try new ventures on the part of a small but increasing body of teachers, but on the whole the Scottish teacher is very slow to move where innovations are concerned. 'I am not trying anything very new', reports the teacher of a small country school, 'unless the abolition of homework and corporal punishment be regarded as new'. In actual fact he is one of a very small company. Not many small schools and still fewer big schools have got the length of abolishing either home lessons or corporal punishment.

The absence of experiment, however, is obviously not due to any lack of keenness about education. There Scotland stands where she has always stood. Rather it is the outcome of the temperament of the Scot who wants to move forward but takes no risks. Actually quiet change is taking place everywhere, or nearly everywhere in the school system.

The qualification needs to be made because in the reports there were one or two regions where judging by silence, nothing much seems to be doing. One of these, strangely enough, is the Infant Room which we have been accustomed to think of as a centre of active new life. There, for the time being, there appears to be a halt with an exhaustion of interest in individual methods. Another, less surprising, is the Secondary School. One critic (from within) sums up the situation: 'Nothing new is happening or can happen in the secondary schools in spite of the fact that they are staffed by honours

graduates. Initiative is almost completely strangled by the Leaving Certificate'. That seems to be borne out by the communications received. The only indications of freshness are incidental, as, for example, in the case of an old academy of high repute where the boys unfit for strenuous games have been building an organ for the school, and one of the masters has composed music for Horace's Odes.

Even in the Advanced Division courses, which are free from tradition and suffer little from examination requirements, there are very few signs of any inclination to depart from the unsuitable orthodox courses. The fact that the valuable exploration of the post primary curriculum made by the *Scottish Council for Research in Education* for the benefit of the Advanced Divisions has been well received in England and has fallen flat in Scotland, is significant of the general failure of teachers in these new courses to rise to the opportunity of untrammelled experiment. And yet, it must be added, changes are on the way, if only in the negative form of an escape from the language tradition. One day, no doubt, the Advanced Division will be the trying-out place for new ideas; probably the growing demand for an education for leisure will bring this about before very long.

Director-Leaders

Meantime the new life in Scottish education is manifesting itself most effectively in three directions.

First credit must be given to the directors of education. The long delay in the institution of county government of the schools of Scotland—it was not till 1918 that the parochial school boards were abolished—had a valuable compensation in the fact that it was possible to man the directorships of the new county authorities with men of good administrative capacity who were also first-rate teachers. By a happy coincidence, the new directors took office at a time when the Scottish Education Department, under the stress of post war economy, was willing to devolve a great deal of responsibility on the county authorities. The management of the schools in this way came into the hands of a body of professionally competent people with more power and greater

freedom than any teachers had ever enjoyed before.

The directors have certainly risen to the occasion. In contrast with the inspectorial system, still lingering on, which has been educationally sterile because the inspectors have come to the schools as outsiders with powers that paralyse originality, the directorial system has achieved a real success as an integral part of the educational scheme. It is true that the progress of the last fifteen years has come indirectly rather than directly. The number of directors who set themselves out deliberately to achieve educational change is not great. There are one or two counties, of which Fife-shire is perhaps the most outstanding, where experiment is the order of the day. But even where the 'well established and well approved lines' are favoured, there is a general sympathy with new methods and a good will towards fresh-minded work which encourages progressive teachers to break away gently from routine. And when problems like the use of the cinema in school or the modification of home work assignments arise, the directors generally meet them with open minds and are ready to try new methods.

Very interesting in this connection is the amount of experimentation promoted by the administrative staffs of large city systems like Glasgow and Edinburgh, where the size of schools and the late age of promotion of teachers make for conservative practice. For example, Glasgow in its return lists eighteen experiments going on in methods of organization or administration, including a statistical investigation regarding the use of the cinema as a teaching aid, the circulation of a collection of framed prints in the teaching of art, classes for stammerers, holiday schools, orchestral concerts for school children, safety first instruction, careers councils for secondary pupils, special provisions for backward pupils, etc.

New Education in the Colleges

The second group of people who are counting in the re-creation of Scottish education are the teachers of teachers in the training colleges and universities. Not all of them are new educators, but by and large, the colleges are the strongholds of the new education in Scotland in spite

of the fact that the lecturers are engaged in the unideal task of putting over a ridiculously overcrowded curriculum and find it hard to practice what they preach.

Perhaps because of the restrictions imposed by the system freedom is a doctrine commended in them rather than a way of life practised. Actually their best contribution to a new education is in the emphasis which is increasingly being laid on personal observation and practical experiment on the part of the students. Year by year there are printed in *The Scottish Educational Journal* excerpts from the essays sent in to the Research Committee of the Educational Institute in competition for prizes offered for personal work in the study of children's learning or behaviour, which reveal the influence of the scientific approach to education in the colleges.

Influence of Post Graduate Work

In this regard the existence of a small body of students studying for the post graduate degree of Bachelor of Education is a fact of profound moment for the teaching profession in Scotland. This Scottish degree is second to none in the world as a comprehensive professional training for responsible educational work in every field. Though less than twenty years established, it has already brought about a remarkable change in the professional outlook of the younger generation and as all the higher posts—school headships, directorships, college lectureships, inspectorates—come to be filled by those who have undergone this scientific and philosophical discipline, Scottish education will inevitably take on a new character and the progressive changes which now come slowly will move forward with greater despatch.

Teachers who are Learning

The third group of promise is the general practitioners in the schools. In the nature of the case the majority are not interested in new things. They are faithful, industrious, well meaning, most of them; a fine group, but canny, very canny. But everywhere there is a goodly number of active, alert, interested teachers, gradually living down the hard traditions under which they were educated themselves and open to new ideas so far as these can be fitted into the rather rigid Scottish scheme. Their quality is best appreciated in the larger towns where they are to be seen flocking to special courses of instruction and to educational gatherings of one kind and another. Besides the official classes one finds in a city like Glasgow a range of special classes of practical character organized by the teachers themselves. And when the *Scottish Council for Research in Education* wants experiments carried through in the schools it can count on wide-spread interest and active help. With teachers like these and the available leadership, there need be no fear about future progress in Scottish education.

It may be added in conclusion that there is a special stirring of life among the teachers of the arts. More than any other section, judging from the reports, these teachers are consciously seeking for creative developments. Music is still backward except in one or two counties, and drama is mainly a display feature for special occasions. But there are indications of a gradual shifting of emphasis from the highly intellectualized curriculum which has hitherto found favour to something more humane. The need for the graces of life and the value of freedom in securing them are the lessons of the new education by which Scotland is most likely to profit in the days to come.

THE NEW ERA

This Magazine will not be published in August and September as the present issue is a double one. The next double number, for September - October, price 1/-, will appear on October 1st.

An Activity School in Lanarkshire

Thomas Wright, M.A.,
recently Headmaster of West
Coates H.G. School, now Rector
of Coatbridge Secondary School



THE home of this experiment was West Coates Higher Grade School, Cambuslang, an ordinary state school with about 850 pupils of all stages from Infants to the third year of the Secondary Course. The principles of the experiment were applied to all stages, but this article relates more specifically to the work of the Primary Department, that is to the children between seven and ten.

The Three R's and Curriculum Experiments

Though the experiment had started a year before the issue of the *Consultative Committee's Report on the Primary School* it could fairly be described as an attempt to realize in practice the leading principles of that report. The fundamental conception of the curriculum emphasized throughout this *Report* is definitely stated in the recommendation that 'the curriculum of the primary school is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored'. Acceptance of the full implication of this recommendation obviously means a revolution in current school practice but the writers are not very definite about methods. They make the suggestion that the centre of interest method might be a useful alternative to the usual treatment of subjects, with the caution that provision is to be made for an adequate amount

of drill in reading, writing and arithmetic. It was on that course we ourselves had embarked.

Our practical problem was to devise a technique by which the learning of our children would be organized round their activities and experiences, while ensuring at the same time that sufficient provision would be made for drill in the 'tool' subjects. Our solution was the adoption of what is generally known as the activity curriculum—the teachers and pupils in co-operation were to create situations which the children were to use as a means of exploring even wider fields of knowledge. We did not feel in a position to do all the work of the school in this way. Most of the history and geography, composition, nature study, drawing was done by means of activities; much of the reading and arithmetic was also done in this way, but in the first group of subjects there was no fixed syllabus of work, while in the last two subjects there was a fixed programme and in addition to the work done by the activity method in these subjects, each child pursued a definite course of study in reading and number.

The following description by one of the teachers of an activity engaged in by her class will give some idea of how the activity curriculum worked. The class numbered 41 and the average age was about ten.

'Some of the boys had constructed wooden boats and this had led to an interest in boats

Typical Activities : (left) the ten-year-olds at work; (below) the lecture hour



in general and to a talk about their development from early times to the present. The chance production of a cigarette card with a picture of the *Empress of Britain* created an interest in this boat and it was suggested that the class should write letters to the C.P.R. Co. asking for further information. The best letter was sent and the C.P.R. Co. replied by sending a plan of the *Empress*, together with several booklets describing her in detail. From this plan and information a complete model was constructed, a task involving a large number of activities. Soon the boat was ready and she was duly launched under the direction of a boy who had actually seen the launch of the *Empress*.

'What should be done with her?' That was now the question. I had privately planned and hoped for a certain outcome and sure enough I hadn't long to wait for the suggestion: 'We might go a voyage on her'.

'As before, we applied to the C.P.R. Co. and two booklets giving the itinerary and detailed accounts of places visited were sent. Preparations for the voyage were made, lists of what would be needed compiled, cost of trip computed (each was given £1,000 to cover fares, expenses, etc.). The children discussed ways of letting friends at home know of activities and whereabouts—letters, cablegrams, diaries. They planned to keep individual diaries and to record the things that would interest people at home. Letters of

'au revoir' were sent to relatives and we set off from Glasgow to London. The minor incidents and accidents of this journey were described. Two days were spent in London visiting places of interest.

'One morning at the beginning of the cruise I was surprised to see a large box brought into the room by two boys. This, I was informed by the class, was the Bureau de Change! The money changing aspect had occurred to me, but I had dismissed it as being too difficult. However, I had not taken into account the children's thirst for information and I had forgotten that the subject was discussed in the C.P.R. Co's. booklet. A cashier was appointed and currency exchanges made at important places visited.

'On we went from port to port; the peoples of various countries, their customs and dress, were studied and a play, *Mother World's Tea Party*, was written and performed. Italy, Greece, Palestine, India, etc., were visited and few will forget our visits to Vesuvius, Rome, Athens, Corinth. A volcano became a real thing; gladiators fought again in the class room; the ancient Greeks and their stories came nearer. When visiting Algiers we studied the rugs and stalls. A stall was made, complete with slippers, vases, laces, etc. Rugs were also begun and some of these are still in progress! A model of the Taj Mahal was made; Agra was visited and stories of the mutiny recounted. The exports and imports of Calcutta were accounted for. And so on to Honolulu, San Francisco and back to New York, Cherbourg, London, Glasgow. The return was celebrated by a party organized entirely by the children. Several members of the staff were invited and speeches were made describing experiences and thanking captain and crew.'

This activity occupied the class for five months, but during this time subject matter had been by no means neglected. The teacher had found many leads and suggestions that had taken the interests of the children into various fields of knowledge in English, history, geography, drawing and even nature study.

Learning limited to the activity curriculum, however, made little provision for the repetition

or drill work which is required in the 'tool' subjects and so we found it necessary to supplement the activity method with another that would give more drill in these subjects. The mastery of these skills is, of course, an individual thing and in West Coates each child was allowed to acquire this mastery at his own rate. This was done by an individual system that made use of the essential features of the Dalton Plan. Each room was arranged to allow different subjects to be worked at the same time. This was made possible by replacing the desks with four large tables of different colours. During free study time each child worked at the subject in which he was interested and having done enough in that subject proceeded to another table.

Mastering Skills at Individual Rates

During this time, as well as when activities were in progress, there was no prohibition against talking or moving about or against asking or giving assistance, and we found this freedom to talk and move about a great improvement on the old fashioned discipline.

In reading, most of the time was given to silent reading. Each room was provided with about fifty small books on all kinds of subjects and of all degrees of difficulty. The child made his selection from these and did his reading at the reading table, making a note each day in his job book of the pages he had read and asking for a test when he had completed a 'unit'. In this way each child read at his own speed as many books as possible in a year.

The work in number was individualized in a similar way. Instruction in a new process was given to a group as they became ready for it and they then proceeded to work through examples. When a 'unit' was finished and checked the child went on to another.

Self Expression in Arts and Crafts

Another part of the experiment related to the cultivation of self-expression. Practically

all this was done by giving the children every chance of doing creative work. Most of the work done in connection with the activities was creative, but there are certain parts of the curriculum, the arts and crafts, which give more opportunity for self expression than others, and so the arts and crafts were given a prominent place in the school. Art, however, was no longer a wearisome drawing of pots and pails, but an attempt to get each child to express his ideas in illustrating the stories he read and to give shape to the ideas he found in his history and geography studies.

The same principles applied to the handwork done in the school: the emphasis was all placed on the creative side and there was little of the usual constructive work in which the children are engaged in making objects of the teacher's choice to the teacher's directions.

Handwork was developed to such an extent that a special craft room had to be provided. For this purpose the largest room in the school was chosen. The desks were replaced by benches; water and gas were led in; tools of all kinds were provided and a stage erected in the corner of the room.

To this room children came to make all kinds of things, model boats and aeroplanes and objects that had to be made for the activities. Here too puppet shows were made and plays and mimes performed. The craft room in fact became the most interesting room in the school and I do not think that education would suffer any loss if every room in every Primary School were converted into a craft room.

The outcome of the experiment was that the school became a happy place for all its children, even for those of the non-intellectual type which comprises a fair proportion of even Scottish children—and yet our good old friends, the three Rs, suffered no loss. It was matter for regret among traditionalists that our children at the end of the primary stage had not a systematic knowledge of the rivers of Scotland and the mountains of Ireland, but this loss was compensated for by the acquisition of an ability of a rarer kind—the ability to pursue knowledge independently.

Freedom in a Scottish Country School

Bruce Donald, M.A., Headmaster of Meigle Public School

THIS is a five teacher school in a Perthshire village, the centre of a rich arable district. The great majority of the pupils are the children of farm workers, estate workers and farmers, and the roll is round about a hundred and thirty.

I myself have charge of the Advanced Division and it is here that we do things in our own way. The roll is twenty-three, six boys and three girls in the First Year, and six boys and eight girls in the Second Year, age 12 to 14 plus. The group is divided into two 'houses,' each with a captain elected by the members. The captain is responsible for the order and good conduct of her house (both captains at present are girls) and the members look to her for guidance except when I am conducting a group study.

Abolishing Class Teaching

I myself do not teach much in the generally accepted sense of the term. Instead, every pupil is provided with the most suitable text book on each subject that I can persuade the Education Committee to provide, and with a work book for each subject. I prescribe a chapter or part of a chapter and prepare a set of questions. These questions are manifolded, one copy for each pupil, and are issued to the captain, who hands them to the members of her house on demand. The pupil reads the chapter and answers the questions. Free periods are allowed for this purpose and a conscientious pupil can do the work comfortably in the time. When the work is completed it is put on my table. Every piece of work is scrupulously examined and marked. If necessary I call up the pupil and criticize the work, indicate the nature of the errors and suggest a possible way of approach

to the problem. The pupil returns to the attack and he gets a clearance only when the matter has been thoroughly mastered. The completion of a piece of work is recorded on the pupil's card by a simple X. He is then free to proceed to the next set of questions. There is no limit to the rate of progress.

Doing away with Competition

There is now no competition between persons or houses and there are no tests. We tried giving numerical marks, but abandoned it recently by majority consent.

When the average pupils have had time (say a week) to complete a piece of work, I conduct a group discussion on the topic. We compare our knowledge of the facts and suggest suitable answers to the questions. I round off by submitting a concise summary of the matter, supplementing the information given in the text with facts got from other sources and suggesting ideas of my own. At this stage there are, of course, some of the weaker brethren who have not managed to do all the work. They glean from the discussion sufficient to enable them to set down answers reasonable enough to justify a pass mark. Their X is as good as the other fellow's.

I have said that there is no competition. But the brighter members naturally make quite a frankly evident effort to get ahead, and there is, a real (if unofficial) urge to put, and keep, one's house in advance. On the other hand, the children are expected to help a neighbour in difficulty, provided the help stops short of a ready-made answer. It is the duty of the captain to give all possible assistance to the members of her house, and there is also a tendency

to work in pairs. When I see signs of collusion, I call for an oral explanation of the point in question by both parties, discover the master-mind and suggest to him that what he meant kindly actually amounts to the taking away of his neighbour's freedom, his right to think for himself.

Libertas in Legibus

Our motto is *Libertas in Legibus* which we interpret as : 'You can do what you jolly well like so long as you do not prevent your neighbour from doing what *he* likes.'

There is no obligation to do the work in a given order or in a given time. Indeed, there is no compulsion to do the work at all. We call it 'extra' work. During free periods I often go round the school. The class discovered the other day that I had been playing tiddley-winks with the babies and were not quite convinced that such things were 'done.'

When I am away there is, of course, a certain undue activity by a few of the less responsible and more high-spirited members. My attitude is this : If these young people are kept continually under supervision, how and when are they going to learn self control and acquire a sense of responsibility ? There are, of course, a hundred fine points and we have our difficulties ; but taking it in the piece it does work. Need I say that there is no punishment, no threatening, no nagging. There are occasional eruptions which usually originate in my own impatience. These invariably end in mutual apologies; and when I have been admittedly to blame, I know I shall be asked in winning terms for extra hockey at three o'clock (we close at three-thirty).

Problems of Free Speech

I have not said anything about the larger problems which arise. Let me mention just one—perhaps the most difficult. The pupils come into contact with other members of the staff. There the system doesn't always work. Some time ago I wandered into our room during the morning interval and found the girls holding an indignation meeting : apparently they had got across a Temporary Teacher who did not understand our ways.

A Voice: Here's the Dom! Tell him!

The Dom: Well, ladies, you seem excited. What's up?

A Voice: It's Miss—

2nd Voice: We don't like her!

3rd Voice: She says things about our folks and we don't like it.

The Dom: Well! Well! Well! Now let's see. She says things about your folks, does she?

A Voice: Aye! an' she disna ken them.

The Dom: Ah! but she kens *you* (she doesn't). Now, did it ever strike you that people judge your folks by the way *you* behave?

A Voice: Well, she YELPS at us and we don't like it; it makes us mad.

And so on! and so on!

I suggested that they should try being particularly polite to Miss—and so—

A Voice: Show her up! Hurray! an' we'll. . . .

The Dom: Good morning, ladies. I'm going to blow the whistle now.

I've heard nothing more of it.

Such incidents are not common, but when a case of pupil versus teacher does come to my notice I find as a rule that the difficulty arises through the teacher regarding a frank expression of opinion as insolence, because it is not couched in suitably submissive terms. I encourage the pupils to be frank and outspoken (within the limits of common courtesy) and my difficulty is to uphold the dignity (*sic*) and authority of the teacher without outraging the sense of justice in the pupil.

Freedom in Action

We have our games, of course: football, cricket (boys and girls) hockey (boys and girls): and on a hot summer day this may, and does, happen:

The Dom: Gosh, it's hot! Who's fed up?

All: ME!

The Dom: Who says Belmont? (the woods)

All: ME!

The Dom: Come on, then.

We have our garden and our bees and our minnows, and all the rest; and the douce auld wives in the village 'dinna ken what the schule's comin' tae'.

I have invited them to come up and see for themselves what does actually go on there and so I do now to anyone whom it may concern.

The School Shop

James
Masterton, M.A.,
Foulford
Public School,
Fife

STUDY the child', says the psychologist. 'Study the child', counsels the educationist. 'Study the child', echoes the man in the street.

Study the child! Visualize for a moment. A gusty July day; two tiny tots squatting on the village street, a heap of dust between them. The elder, a girl barely five years of age, moulds into shape mounds of dust—'pies' she calls them; the younger, a boy little more than two years her junior, silently and approvingly looks on. At last, with a final pat here and there, the girl announces: 'The shop's open'. 'Shop's open' echoes her companion as he grins with glee, his dust-filled eyes beaming appreciation. Study the child. There you have a picture of perfect happiness.

Bring Real Life into School

What is the advice showered on us by progressive teachers? Find the line of appeal and make that your line of approach. One line of appeal to the average child is a toy shop. Make that the line of approach in arithmetic; the results will amaze. 'Bring real life into the school' is a sound piece of advice. Allow the pupils to be like grown-ups and they are happy. Keep them active. Open for them a school shop, make it a flourishing concern, no half-hearted affair, and unknowingly the pupils will assimilate arithmetic. They will become expert in giving and receiving change; they will



The Classroom arranged as a Shop

appreciate early what grouping means— $1\frac{1}{4}$ dozen at 3 for 5d. will present no difficulties. They will learn to gauge the capacity of a bowl or a jug, the weight of a parcel, the length of a piece of ribbon or string. The finding of areas, if taken in the furnishing warehouse, will become a joyous occupation; the setting of clocks to a given time will be a game if the pupils play it in the clock department of the community store. The artistic sense, too, will be developed, for most assuredly there will be many candidates for the weekly work of window dressing. Tidying the shop and rearranging the wares is a popular diversion.

In a school shop more than arithmetic is learned. It is there one finds real education—not the teaching for to-morrow's examinations, but the teaching that is to stand one in good stead in after life.

Where will there be more opportunities for kindly consideration of others: for behaving as one should behave in a shop, no pushing, no gate crashing; for polite conversation on topical events, conversations carried on in a quiet manner, no shouting, no brawling; for dignified discussion over prices, no bickering,

no wrangling: for quiet movement; for careful speech; for correct arithmetic; for playing the game; for learning what honesty really is? Self-control is what the school shop teaches.

Older Children and the Shop

At what age does a school shop cease to attract? That depends on the pupils. Pupils of fourteen years of age have spent many a happy and useful hour in the lounge of the school shop (a few chairs round an open fire), studying catalogues, pricing furniture and calculating resources. Boys, acting as fathers, have assisted girls, the mothers, to choose wallpapers from paperhanger's pattern books, and the teacher in charge has been entertained. 'No, you don't', said Peter. 'That paper at 5s. 6d. a piece is far too dear. It would take a week's wages to paper the living-room. Try something nearer 1s. or 1s. 6d.' He, at least, had learned the necessity for balancing accounts.

The fourteen year old pupil who is none too bright enjoys the shop. He realizes it suits his needs. This was instanced one Wednesday afternoon. There was a knock at the shop door. To the amazement of the teacher the caller was a sturdy lad of sixteen or so. A grocer's assistant now, he had come with a barrow load of dummy packages for 'The Shop.' His master had been window dressing. Tommy had asked for and been given the discarded packages. Still mindful of his schooldays he came with his offering. He sacrificed his half-holiday. Had he not carried with him into the work-a-day world something worth carrying—kindly consideration for others, a realization of the initiative of his teacher in making for him rough places smooth and a desire that he too might co-operate in helping lame dogs over stiles?

Parents and the Shop

But the offer of goods to sell is not confined to the fourteen-year-old. 'What is this, Mary?' asked her teacher when seven-year-old Mary handed her a neatly done up parcel. 'It is lace for the shop. It was my mother thought about it', answered the demure maiden. For ribbon,

our draper's assistants sold wallpaper trimmings obtained gratis from the local paperhanger. Mary had been intrigued. She had told her mother. Together they had planned a visit to the same paperhanger who had willingly given them short ends of wallpaper dado. These Mary had edged carefully at home. Lace was added to the school stock. It was a proud Mary who sold the first half yard. It was a very shy Mary who whispered: 'My mother would like to see the school shop'. Mary had started young to found a parent-teacher association.

It was another parent who sent the first supply of apples and oranges—made from paper pulp and dyed to suit. Johnnie was two inches taller when he brought his mother to give his teacher a lesson on how to do it.

Where Teachers Learn

What is the function of the teacher in the school shop? She is an observer, a shop walker. Ever on the alert with eyes that search without appearing to notice and with ears that miss nothing, she studies customers and counter hands. For the time being they are not her pupils. Later, when she again becomes their teacher, she builds on foundations which are known. She knows then where a watchful eye is required, where a kindly word of advice will correct a wrong idea, where a straight talk will be necessary, where a little restraint is needed, where a friendly pat on the back in passing will show appreciation of effort and so on; for many different types are found in the school shop on both sides of the counter. 'My, she's guid.' It was in these words a small boy voiced his appreciation of his teacher as he emerged from the shop. It is in no niggardly fashion a pupil pays.

Truly was it Black Monday with a class of ten-year-olds. The shop was very busy; everybody had made up a shopping list at home. In the cash desk there were only two cashiers—Willie and Mary. It was evident from a study of the customers that the service was not giving satisfaction. In business we must remember it is service that pays. Willie was painfully slow in giving change; there was a decided show of impatience at Willie's box. Mary on the other hand was too speedy for her customers. After



Children with a model farm at Moray House College School

they had left the cash desk, two or three made complaints to the manager—one of the pupils. He must have known 'the-customer-is-always-right' idea, for he ordered Mary's till to be checked, and her bills totalled. His order was not carried out for Mary confessed. But what a confession it was: 'They should have been quick enough to see their change was right before they left the desk'. It is not in an ordinary classroom, it is only in a school shop that such a real life situation can occur. To enlarge on the opportunities that were the teacher's is unnecessary. Sufficient is it to say she grasped them.

Bringing out Character

Chrissie was an exceptionally nice girl. She was nine years of age, very bright and very good at mental arithmetic. She was never known to give wrong change. 'A quarter of tea

at 2s. 4d.' 'I've given you the 3s. tea as you and me are friends'. It was a thunderstruck teacher who told the tale, concluding thus: 'I always thought Chrissie one of the nicest girls in my class'. Can you credit it?

Strange are the workings of the child mind. Helen and Jean were two tiny tots of seven. Helen was in charge of the dairy. Jean had purchased a pint of milk and had tendered half-a-crown. She received in change 2s. 6d. Helen was questioned. No, she had not made a mistake. She should have given two shillings and a threepenny bit. She knew. She had just changed Jean's money for her. Why? Jean had a lot of messages to buy and not much money to spend. The teacher had advised light conversation; Jean, a talkative monkey, had improved the shining hour and had regaled Helen with a sad tale of home conditions. Helen, a most correct young lady, who knew nothing

of the struggle for existence, had been a sympathetic listener and swayed by her emotions, had been forgetful of such things as balancing of accounts. So at least her teacher judged. 'Do unto others as you would . . .' made an ideal text for the talk that followed.

Peggy, the daughter of a well-to-do tradesman, was typical of many a modern shopper—the oddments didn't count. But she met her match in Willie, the son of a poor but thrifty widow. She had made purchases to the value of 2s. 4d., and tendered 2s. 6d., remarking: 'Never mind the 2d.; give me a bar of chocolate'. 'No, I'll no', quickly remarked Master Willie. 'It's not your tuppence and what's more, I'll not be blamed for giving you chocolate to eat'.

School Shop—An Instruction Centre

There is much truth in the remark that the average schoolboy speaks three languages—one in the home, one in the playground, and one in the classroom. John was a hefty lump. He looked at least two years older than he was. He barged up to the counter, and in the broadest of broad dialects demanded: 'A stane o' tawties and twa pun' o' sawt'. He had an interview with his teacher. 'How should you have placed that order?' 'A stone of potatoes and two pounds of salt.' 'Why did you not put your order in that way?' 'He would have laughed at me if I did'. There is the problem. 'Correct speech in a school shop. That is really expecting too much'. So spoke a teacher of long experience and she felt that she knew. In a school shop one devotes as much time to language usage as to arithmetic.

The lapse into the local doric seems to help expression. Eight year old Jessie was in the queue at the milk cart. (A tea-urn filled with water and placed on trestles in the playground when the weather is favourable is an excellent way of teaching capacity.) She carried two jugs, one in each hand. 'A pint of milk'. She got it. 'Another pint'. The milkman refused. She had had her turn. He was adamant. She persisted. She won. Her final rejoinder was too much for him. 'What's a pint o' milk when there's a bairn in the hoos?' He too had a baby sister at home. Circumstances alter cases. In a recent departmental circular the Secretary of the Scottish

Education Department reminded us that it is of the greatest advantage to the teacher that the school should be aware of the home conditions in which the child lives. These conditions you learn in the school shop.

Setting Living Problems

Is it too much to say that the school shop brings out at times the finer side of a child's nature? I think not. She was a delicate wee soul and looked tired as she gave her order at the counter. He was a rough tyke to look at but a real gem. 'What about a seat?' he said, and flushed crimson as he pushed a chair towards her. He was one of a gang. It took courage. But not one of the gang even smiled. It had not always been so. How the teacher's heart swelled with pride! Gentlemanliness, one of the products of her school shop!

What does the school shop not teach? To our subnormal girls—girls of thirteen years of age, who lack that ability which carries with it promotion to an Advanced Division or Secondary School—the drapery department of the school emporium was the most attractive of all. 'My, that's bonnie. I would like a dress like that.' Wistfully Jessie examines the pattern of silk attached in the draper fashion to a priced card. Her face is a study. Then, as only a lady can, she feels the texture caressingly between thumb and two fingers. Finally, she sits down and studies the picture of a girl wearing a dress of the silk and undismayed by the problem, proceeds apparently to carry out the instructions set forth by the teacher: Find how much it would cost to make Mary this dress if the silk is 1s. 6d. per yard. Mary is nine years of age. The table on the pattern gives you the length for each age. Busy as a bee is our Jessie. The teacher looks over her shoulder a little later and remarks: 'Was Mary not nine years of age?' 'Yes, Miss, but I'm thirteen'. The cost of such a dress for a mythical Mary did not interest her. So the card was changed to read: Find how much it would cost to make *you* this dress.

A change of a word and a problem is a living one. It seems incredible. Thus do our subnormals remind their teachers what arithmetic for them should be and the school shop becomes for the staff a useful instruction centre.

An Experiment in Leadership

Charles Irvine, M.A.

Headmaster of the Grange School, Alloa

AN experiment in character training was begun in the Advanced Division of Grange School, Alloa, Clackmannanshire, in October, 1933. The Advanced Division pupils (320) are divided into nine classes, five of which are mixed classes. The pupils are drawn from seven primary schools, and are children who expect to find work soon after they leave at 14.

The beliefs on which the experiment was founded are—

- (a) that character training in the classrooms has not been a success;
- (b) that the influence of the more or less uncivilized playground is not satisfactory;
- (c) that within the school a situation could be created in which the intimate conflicts necessary for the strengthening of character and personality would come at least partially under the supervision and guidance of a much stronger and more exacting public opinion;
- (d) that many children between 12 and 15 years of age are capable of leadership and public service of the most unselfish order.

The aim of the experiment was to create a situation in which the pupil would find that he was responsible for his conduct to his fellows and not in the first instance to the teacher, and in so doing would find scope for initiative and courage, gain understanding of character, and find self-respect in unrewarded public service.

Leadership and Service

The first step in creating this situation was taken when the pupils of the Advanced Division were divided into four groups named 'Allan', 'Carron', 'Devon', 'Leny' (tributaries of the River Forth). These names help to impress on the pupils that each group and individual must add to the usefulness and achievement of the

school which in its turn will add to the greatness of Scottish effort for the good of all men.

It was important that the whole process of division should be done by choice and vote of the pupils and that teachers should act merely as returning officers. After the division was made, leaders were elected by the four groups in each class, boys and girls being equally represented. Some 60 leaders emerged and these elected eight Group Captains from their number. Later two School Captains (a boy and a girl) were elected by the pupils. Each leader represented some 5-7 pupils.

Each elected person was warned that he would require to cultivate both courage and tact, that he must work for fair play and order.

Establishing Routine Duties

It was found that routine duties were necessary to give the leaders confidence and authority. Accordingly the service of a hot nourishing drink at the forenoon interval was organized. In rotation two leaders from each class for a period of 10 weeks collect weekly payments from the class, keep accounts under automatic check of the Headmaster, and serve the hot drink daily to members of their own class. The daily cleansing of the beakers was organized by the Girl School Captain and is done by the girl leaders, again in rotation, after 4 p.m.

Two other leaders in each class are responsible in turn for keeping First Instance Registers, reporting reasons for absence to the Register-Teacher, recording Weekly Attendance Percentage on the School Attendance Board. Leaders are responsible for reasonable order in the passage of the class from room to room, in order to avoid crowding and confusion on the balconies.

Attendance is compulsory at the Leaders' Assembly for discussion of matters affecting the school policy and government.

Leaders are expected to take charge of new pupils, to act as spokesman for a class that has got into difficulties, to protect property and assist in its recovery, and generally to look after the interests of their group and school.

Group Captains and their Work

The eight Group Captains' duties are those of the leaders, but they are also expected to assist leaders requiring help in dealing with awkward situations and pupils, to organize the activities of the group in games, swimming, and scholastic work, to act as conveners of meetings of group leaders or of the whole group. The Group Captains work with the two school Captains as a Committee to discuss recommendations to the Headmaster. An offence against good taste which a teacher had failed to pin upon the offender was remitted to the Captains for investigation and no report was required, the responsibility for any recurrence resting with the Captains, though this was not stated.

The two School Captains act as conveners of meetings of Captains and leaders and act in close co-operation with the Headmaster. They may report to him on any matter, suggest any improvement, point out any unfair incidence of home work, and generally state the pupils' view.

All Captains and leaders are warned that they are not spies and talebearers but must deal with situations as they arise with assistance, if necessary, from other leaders and Captains. Only in very special circumstances will the aid of a teacher or the Headmaster be sought.

The Results of the Experiment

Naturally, all leaders do not justify their election and some have resigned and others have been displaced at the annual elections. There is keen competition for leadership in spite of the hard work and responsibility involved. Duties are being done in a workmanlike manner. There is more unity and a better tone in the school and discipline is very much easier for the class teacher. Active service as a leader adds a strong self-respect, and pupils are forced to develop strength and reliability and understanding of their fellows. Election to leadership

does not depend on scholastic attainments so much as on force of personality combined with likeableness. Boys who have been denounced by class teachers as lazy and indifferent are sometimes elected leaders and show, when they acquire the self-respect of service, a disposition towards all round improvement.

In sympathy with the group leadership system, classroom work has been organized on more individual lines by a system of three weekly assignments of class and individual work. By this method pupils learn to apply themselves better to a job of work, and have more chance of free individual conversation with the teacher. Definite practice in speaking and in acting are allowed for in the schemes of work and free creative work is encouraged.

The division of the pupils into four groups has led to the institution of a Group Championship in Scholastic Work. Test scores of each individual in the group are averaged and it is shown that if each pupil does his best he will have done as much as anyone towards winning the championship.

A teacher has initiated a Boys' Club that meets in the school on one evening per week. Here pupils may acquire or continue hobbies such as woodwork, photography, meccano, do physical exercises, play games, read, and witness general interest films of a stimulating nature. Similar developments of social life among the pupils are on the way.

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Our French Room

Grace B. Dodds

French Mistress, Moray House College
School, Edinburgh

FOR some years I had been feeling my way towards a more active and dramatic method of teaching French to beginners. Language study, it seemed to me, had been too much of a library pursuit; it ought to be more real, active and alive, and should be studied in a French environment. The re-building and re-furnishing of our school in Moray House, the Demonstration School in connection with the Edinburgh Training Centre for Teachers, brought the opportunity of securing the apparatus and equipment for a French room. I began to look about for suitable pictures, posters, photographs, maps and gramophone records, and to consider how these could best be used.

Creating Atmosphere

We required a display cabinet and book-case, shelves for showing books and a ledge all along one side of the room for postcards, mottoes and drawings done by the pupils. In order to make dramatic work more real and to give the young actors something of the platform sense, I proposed having a stage and curtain in my room erected in the simplest way, not intended only for public occasions, but for everyday use.

Among the pictures selected for the new school were some fine reproductions of modern French pictures. Two of these were allocated to the French Room—Paul Signac's *La Cité*, showing the island in the Seine with the towers of Notre Dame de Paris and the spire of the Sainte Chapelle, sunshine gleaming on the river; and Claude Monet's *Bridge at Argenteuil*. Such pictures, besides showing something of France and French life may arouse an interest in French art and lead our pupils to the Louvre and perhaps to the *Orangerie* in the *Jardin des Tuileries* to see Monet's beautiful *Nymphéas*, and realize the wonderful possibilities of impressionist painting.

In London I visited the Wallace Collection

and from the reproductions there I selected Fragonard's *Pierrot*, a Madonna by Delaroche, Meissonier's *Mousquetaire* and *Cavalier* of the time of Louis XIII, Watteau's *Champs Elysées* and Madame Lebrun's *Comte d'Espagnac*. These, being of equal size, are shown in one frame which has a movable back. A similar frame is used for another series selected in Paris: *Sainte Geneviève Veillant sur la Ville Endormie*, one of Puvis de Chavannes' frescoes in the Panthéon; and from the Louvre, Millet's *Angelus*, *La Cruche Cassée*, *Madame Lebrun et sa Fille* and the Napoleon picture, 1814.

Our *Cartes Murales de France* by Vidal-Lablache, are most useful for incidental reference and for simple lessons on the geography of France. We have four of them; two are shown at one time, one on each side of the blackboard in front of the class. These, like the pictures and photos, are shown in rotation and changed from time to time, for the pupils are more likely to observe what is on the walls if what they see varies from day to day.

Introducing Children to Life in France

I had, on different occasions in France and French Switzerland, taken photos with a small camera. The best of these made good full plate enlargements. They were mounted and on the mounts I printed a title with a few carefully selected phrases descriptive of the subject. So we illustrate Cherbourg with its harbour and market place; the 'Pardon' at Sainte-Anne d'Auray, showing the peasants on pilgrimage in their national dress; the source of the Rhône and the Rhône Glacier, palm-trees at Nice, soldiers at Briançon and other typical scenes.

In the display cabinet, (there again we ring the changes, as new material turns up) there are coins, notes, stamps; small specimens of porcelain and *faïence*, including cooking utensils, a *marmite* and a *casserole*, and kitchen ware marked *sucre*, *sel*, *poivre*, *farine*; a *fleuriste* from

Nice; *Alfred le Pingouin*, a little *Ramoneur* from Savoie. The class bell on my desk is a cow-bell forged in Champagnole, two swans in cream-coloured *faïence* act as book-rests, our flowers are in French bowls or wine jugs, and we have also in white *faïence* *Jeannot Lapin* and *La Biche*.

At the moment there is on the wall a piece of *tapisserie* in one of the big, colourful French designs, showing *La Vigne et le Raisin*, and several flimsy paper notices that came from a small shop in Pierrefonds, meet the eye and are read in spite of oneself: *Grand choix de cartes pour Pâques*, *Écurie et remise à vendre*, *Très belles chambres pour les fêtes*, and one that appealed to the boys: *Déjeuners et diners à toute heure!*

When Language Lives

A piano for the accompaniment of songs, an H.M.V. table gramophone and sets of records formed part of the equipment. I had tried many sets of records in my endeavour to find some that would present the language to our pupils, not as sentences illustrating the rules of French grammar, nor as sounds illustrating the prin-

ciples of phonetics, but as ordinary, everyday, real French spoken by French people with meaning and motive, and dealing with aspects of French life that would interest our young learners. Professor Findlay's series of records called *Nos Amis Français* fulfilled these conditions. They had been improvised and tried out in Paris with the child actors of the *Petit Monde* and contained songs and short dramatic pieces in which French children are talking of their own doings and interests; for example, how they will entertain the young Laugiers who are to visit them in Paris. They will climb the Eiffel Tower and the Arc de Triomphe, they will walk in the Grands Boulevards and the Jardin d'Acclimatation and, Madame Prévost suggests, they will visit the Musée du Louvre.

Gradually, I developed a method for using the gramophone along with dramatic work in class. We made the play the centre of the first year's work. The pupils daily listened to the record, with eyes shut, repeated phrases, imitated, in speech and gesture, the behaviour of these young French people, rehearsed and practised the play in groups. Only after the play

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ROUTLEDGE



The Stage in the French Room at Moray House

was well known did they read and write the language they already knew as speech. Experience in this play-method showed that spontaneous self-expression frequently occurred when the sentences acquired in one situation were again required in a similar situation. For example, René was asking each of his classmates, "Comment vous appelez-vous?" One boy was so eager to reply that he began his answer before the question was out. René laughed and with a gesture said: "Ne soyez pas impatient," just as the teacher in the play had done!

Possibilities of the Method

Thus we seemed to be on the right road for learning to speak French. I realized then that our next step must be to provide other situations in which the language acquired from plays could again be used appropriately and practised, with additions and variations. As one of the plays had dealt with the classroom situation, we could improvise similar dialogues between *le professeur* and *les élèves*—lessons in *calcul* to give familiarity with numbers and practice in their

use, geography lessons from the map of France. We imagine we are in the primary school. René acts teacher and the dialogue is distributed among the others, Mariette, Nicole, Simone, Geneviève, Marc, Denis and Pierre, who answer little problems about cherries in a basket and canaries in a cage. Or again, we take an imaginary excursion into the Alps—ten pupils and a teacher. They talk all the way, admiring the view of Mont Blanc, gathering Alpine flowers, listening to the music of the cow-bells, making friends with the cowherd and his dog. In many other dialogues the classroom situation is utilized, points of grammar are discussed in dialogue and illustrated by sentences from plays known to the children. And now such dialogues form our class book, *Leçons Vivantes avec Nos Amis Français*. We learn French in a French environment, treating language as speech portraying actual experience, practising language as a skill, acquiring correct habits of speech by ear and by imitation, endeavouring to establish the separate complex and at the same time encouraging a sympathetic attitude towards our French friends.

Preaching and Practice

William Boyd, M.A., B.Sc., D.Phil.

Glasgow University

ON one occasion when I was preaching the gospel of the new education a questioner asked: 'Do you mind telling us whether you yourself manage to practice what you preach?' I did not mind. It was the kind of question that all preachers are under obligation to answer, and I was ready to answer. The only difficulty was that it meant trying to summarize the efforts of my twenty-five years' of university teaching in a five minutes' answer. Now when I wish to tell how one Scotsman has been trying to work out new methods under university conditions, I venture on a rather fuller statement.

Precepts in Practice

The story goes back all the twenty-five years. In my first year of office I lectured and examined in the approved university fashion, as one having authority. But that very year, in the quest for lecture material, I came under the spell of Rousseau and I tried my best to pass it on. From the first I was clear that it was not for me to tell these young folks of twenty what they were to think, but rather that I must be as sincere and as thorough in my own thinking as I could and compel them to react in their own way and work out the view of life and education best suited for themselves. The next year, developing this idea, I commenced the practice of regular tutorial questioning and discussion and carried it on till recently I found a better way.

Experience brought about a gradual improvement in the technique of lecturing which reduced the amount of note-making and gave greater importance to the immediate response of the student. Then ten years ago I grew discontented with myself and my methods and began to cast about for betterment. I introduced objective methods of examination (regarding which the students remain dubious to this day)

and discovered a very satisfactory method of ordinary examination, with the topics all intimated ahead of the time, which one student rather aptly described as a 'Dalton kind of examination'.

The Educational Clinic

The most important move forward, however, was the institution in 1926 of an Educational Clinic, the first general Child Guidance Clinic in Great Britain. It sprang out of a question put and pressed by Mr. J. W. D. Smith, who was then assisting me. 'Why,' he asked, 'are we not making some use of all this new educational science we are teaching our students?' The practical answer was an entirely new kind of Clinic, different from those instituted by Dr. Healy and other doctors, in that it based the work of guidance on the skill of those young teachers studying for the degree of Bachelor of Education, who were adding to school craft all the available lore of educational psychology. We invited parents and teachers to send us ordinary children who presented difficulties in learning and behaviour, and we gradually developed ways of education and re-education appropriate to their cases, with what help we needed from the doctor and other people. The work has grown steadily and now we are dealing with a hundred and fifty children in the course of the year, at a cost of about £10!

Incidentally we have had striking confirmation for the principles of the new education in the discovery of the large part played in the troubles of childhood by wrong relations between adult and child, and of the regenerative power of a kindly freedom that calls forth the best that is in the difficult child.

Very often we found ourselves acting as guides to the parents as well as to the children. This led inevitably to the conviction that not only the parents of maladjusted children, but

all parents, stood in need of training for their task. I returned in 1931 from a year's work in America with the determination to make known in Scotland some of the methods of parent education I had seen so admirably developed in that land of practical child study. I found great encouragement in the ready response made by colleagues and friends to my suggestion, that we in Glasgow should have an association of our own for child guidance and parent-teacher co-operation, and I have since had the happiness of seeing this association progressing actively in informal alliance with the University Education Department. Speaking with Scottish modesty, I may say that while we have learned a great deal from America we have bettered our instruction. At any rate we have created our own kind of association with a chance for every member to share in thinking out the problems of parenthood and making practical application of the conclusions reached in discussion group and conference.

Helping Students to Independent Thought

From America also I brought a new conception of how to teach students to think through the great educational issues for themselves. During the winter I spent in New York I had the privilege of intimate acquaintance with Professor W. H. Kilpatrick, and learned both from his precepts and his practice how students might have their thinking directed without impairing their freedom of mind. At first I was inclined to regard the method which he followed with supreme skill as too elaborate to be capable of reproduction under Scottish conditions. Then I realized that it was the idea that mattered and not Professor Kilpatrick's special techniques. And the idea, I was convinced, was sound: that it was not the business of the university teacher to impose his views on the student (as one tries to do in the ordinary lecture system) but to give the student a chance to face the problems for himself in colloquy with his peers, and only then to gather the various emerging views into some kind of unity in such a way as to leave him free to come to his own conclusions. In effect, this meant a reversal of my practice of lecture followed by

discussion. It put the discussion, literally and figuratively, before the lecture. In the relation of teacher and students it made the Copernican change.

With the aid of my colleague, Dr. W. B. Inglis, who had been one of Kilpatrick's students and who as a matter of fact began with a greater faith in the practicability of the method than myself, I have tried to adapt the method to Scotland. Our students meet three times a week for lectures, and once a week in discussion groups. Two of the three lectures are devoted to the systematic exposition of some theme in the approved academic manner; partly because we have to work under university regulations, partly also because I believe more than Professor Kilpatrick in the possibility of combining systematic exposition with the mental challenge that leads to personal thought on the part of the student. The third lecture, however, is a post-discussion lecture. Each week the students get a number of questions given out on some topic, and the following week they talk through these questions in groups of seven or eight and present their findings as group reports through the day's chairman. These reports form the basis of the summing-up lecture for which the discussions prepare. Thereafter every student writes down his own views on any one question which has interested him during the week.

The Students' Verdict

Each of the three years since the experiment started the students have been asked for a frank criticism of the method, and with the candour which such a method begets they have pointed out its good features and its bad. The main difficulty is in the variable quality of the group leadership; but even with that they come near unanimity in finding the plan helpful and stimulating. Their examination efforts confirm their approving judgment. Gone are the days of uncritical hash. Even the weaker brethren write with a personal note. The problems which are 'not in the book' or in the lectures no longer cause them trouble. They all learn to stand on their own feet.

It is young people like these who are going to make the new education a reality in the schools of Scotland in the days to come.

An Educational Compromise

George Mowat, M.A., B.Ed.

Moray House College School, Edinburgh

A TEACHER, faced on the one hand with a voluminous educational literature demanding greater freedom for children to develop their individualities, and, on the other hand by large classes, unsuitable surroundings, a more or less fixed standard for all, and the risk of failure, finds himself on the horns of a dilemma. It is little wonder, therefore, if he is content to tread the well-worn path in the traditional way. The trail into new places must be blazed for him, and it must be clear and well-defined. In plain language, what the average teacher wants is to be shown some way in which he may adapt the new educational ideas to his own circumstances. Too many of our educational ideas are so airy, and too many of our educational experiments involve organizations and conditions so different from the normal that he finds them of little value as inspiration or example. An educational system, which is to find a firm place in the ordinary schools, must be such that it may be readily adapted to them. This will generally mean some form of compromise.

Combining Class Teaching, Individual Methods and Group Activities

It is such a compromise that has been successfully conducted in Moray House School for the past five years. A system has been developed which involves some at least of the advantages of class teaching, of individual methods, and of group activities.

The school, which is housed in a good modern building, has an elementary department of some 420 children. The normal organization consists of one class for each year group. Each class, therefore, contains children of a whole year range, and of normal distribution of ability for a year group. In addition to the seven classes thus accounted for, there is a two-teacher unit containing in two classes the whole age range from 5 to 12

years, such as would be found in a two-teacher rural school. There is also an additional class called an 'adjustment' class.

In the normal seven classes—two infant, two junior, three senior—the day has been divided as follows: From 9 a.m. until 11.10 a.m. there is class teaching; from 11.20 a.m. until 12.40 p.m. there is individual work; from 1.40 p.m. until 3.30 p.m. there are group activities.

Assignments

The scheme of work followed is the *Edinburgh Minimum Scheme*, and approximately, the same total time is given to each subject as in that scheme, but the methods adopted have to some extent eliminated the usual clear distinctions between subjects.

In the infant and lower junior classes the individual work takes the form of each child going at his own pace through a carefully graded scheme, a record of individual progress being kept.

In the upper junior and senior classes the individual work is done from assignments. A certain proportion of arithmetic, composition, reading, history, geography, and so on, has been allocated to the assignments, though there is no clear line of demarcation between them. Composition and silent reading indeed are involved in all. The assignments are weekly minimum assignments, of which each child receives a duplicated copy. Every child is expected to finish his assignment in the week. The work, however, may be done in any order the child thinks fit. The more diligent or intelligent children finish in good time and devote themselves to fuller study or to other activities. There are good class libraries in each room, containing not merely fiction, but excellent reference books, which it may be necessary to read for the assigned work or to supplement the minimum assignment or for pleasure. Time gained may also be given to writing of stories or poetry for the class

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magazine or to artistic or practical work where it is found desirable.

The assignments are done in exercise books which are corrected by the teacher. The teacher during the assignment time devotes herself to correction, to individual assistance, or to the instruction of small groups. General problems arising in the individual work are dealt with in the class lessons.

The class teaching takes the usual form, though it has been enriched by the knowledge gained by the children through the individual work and the group activities.

In the normal classes the afternoons are mainly occupied by the practical subjects with a large place given, especially in handwork, to projects, and to dramatic productions.

In the rural classes the time given to individual work and to class teaching is not so strictly allocated. Assignments play a very important part and the combination has been found to work very successfully in such a two-teacher unit. The system differs from that of the ordinary rural school in being more highly organized and more deliberately planned.

In the 'adjustment' class, which contains pupils who are either somewhat backward or for some other reason require adjustment to fit into a normal class, the assignment system to a large extent replaces the class teaching. The assigned work, which is drawn up for the whole year, is divided into ability units and carefully graded steps with tests to be passed before the child passes on to the next step. In this way he may cover the ground at his natural pace. In this respect it differs from the system in normal classes, in which the children are not usually allowed to get ahead of their fellows. The aim is rather to get variety in depth and richness according to capacity.

Advantages of the Scheme

The whole system, which can be only briefly outlined here, has several advantages. It allows for a reasonable amount of class teaching with its economy of effort, its inspiration, and its corporate spirit, but it allows at the same time scope for individual ability, interest, and achievement, which find both outlet and sublimation in creative group activities. It does

something to adapt the curriculum to individual needs. It aids in developing useful habits of study, initiative and application, and it gives opportunities for ordered freedom and self-discipline. The system maintains the class as the unit of organization and accommodation, and though rooms with desks and chairs,

suitable cupboards and usable walls, are an advantage, it might well be conducted in any modern classroom. It entails no disorganization in the form of subject-rooms nor does it involve elaborate apparatus or expense. Finally, it offers a means by which modern ideas may be temperately applied under normal conditions.

Social Service in Dundee Training College

Neil S. Snodgrass, M.A.

Master of Method,
Dundee Training College

IN preparing students for their professional career it is essential to emphasize the value of social work. The young student should realize that his calling is more than a means of livelihood, that teaching involves something more than technical skill in the imparting of knowledge. Teaching is a social service and the teacher in the pursuit of his calling is contributing his share towards social betterment. The influence of examinations (not always a healthy influence) and the pressure brought to bear on him to produce 'results' tend to make him overestimate the importance of professional skill and to divert his attention from the more humane and valuable work he has the opportunity of doing. He should understand that children cannot be effectively educated unless the teacher realises the influences that surround them and knows something of their homes and their parents.

Students and Social Work

In the Dundee Training College, in order to give effect to these views, we deliberately plan arrangements designed to give the students the social experience they require for the effective discharge of their duties. The work seldom fails to grip them and it certainly widens their outlook and deepens their sympathies. Fortunately we are well situated as regards the necessary

opportunities. There is a vigorous Social Union in Dundee whose work centres in the Grey Lodge Settlement, and in addition to the varied activities of the Settlement we make use of the Dundee Nursery School, the Demonstration School, the County Library Scheme, the Women's Rural Institute in Fife and Angus, the welfare work in the jute factories, the Child Welfare Centres and Clinics, the Juvenile Advisory Committee, the Scout and Brigade movements, etc.

All students are invited to give up one evening each week for social service. We feel that this can be done without interfering unduly with their more formal studies. As a matter of fact their studies in psychology and educational theory become more real and significant to them because of their experience in handling children under more natural conditions than those that obtain in the school room. There is no better means open to them of developing a truly sympathetic attitude towards the young people under their charge. The work is not always easy. Indeed it is sometimes perplexingly difficult, but students tell us again and again that such experiences have been invaluable to them in developing resource and initiative. In their social work they learn lessons that stand them in good stead in the class room.

A great variety of work is provided. For example, in Grey Lodge Settlement the students

undertake work in boys' and girls' clubs, dramatic clubs, reading circles, mothers' clubs, after-care clubs, classes in needlework and handicrafts, Guide and Brownie work. They also give instruction in country dancing, act as referees at hockey matches for unemployed girls, engage in rent collecting and undertake lantern lectures. A somewhat more restricted variety of work is undertaken by the Nursery School Circle. The Dundee Nursery School is managed by a voluntary committee and the *Circle*, which comprises about a hundred members, renders useful and much appreciated help. The members form themselves into groups, each group undertaking a particular responsibility. For example, one group makes overalls for the children, another provides toys, a third keeps the emergency cupboard supplied with clothing. Some provide decorations for the nursery school room, others give demonstrations to the mothers on cookery, needlework, first aid, etc., others again provide entertainment for the mothers and organize parties and picnics for the children.

Social Service in Country Areas

These are our main spheres of activity, but they are only two out of many. A very helpful line for the women students is offered by the Women's Rural Institute. A considerable number of the students will ultimately settle down in country schools and we encourage them to anticipate their work there by interesting themselves in W.R.I. activities. With that in view they undertake during their college career to visit the local institutes from time to time and to offer instruction in such subjects as they have studied—country dancing, needlecraft, book-binding, basketry, picture mounting, etc. Then in connection with the Training College Demonstration School they have opportunities of becoming acquainted with the *Parents' Association*. The men students also take charge of the Saturday games of the present pupils and the gymnastic club of the former pupils. The difficulty is not how to find enough social service for the body of students, but how to choose wisely among the many activities that call for assistance.

We deem it essential that the experiences of

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the individual students shall be pooled for the benefit of all and this we endeavour to effect by means of the Weekly Conference. Once each week staff and students meet together, usually under a student chairman, to discuss matters of general importance and to help develop a real

community spirit. At such conferences the social work comes under review, from time to time. Reports on their social activities are read by individual students and as these are subject to discussion the whole field of social service becomes familiar to the entire student body.

Educational Research in Scotland

Dr. R. R. Rusk

Lecturer on Education, Jordanhill College, Glasgow, and
Director of the Scottish Council for Research in Education

It is a significant fact that there is one and only one, institution in which all the different bodies concerned with education in Scotland co-operate actively. That is the *Scottish Council for Research in Education*.

History of the Council

The research movement is a product of this century. In the early days of the century the *Child-Study Society* had flourishing branches in the four cities in Scotland, and, while the investigations did not fulfil the canons of strict scientific precision they prepared the way for more exact methods. Neumann's *Vorlesungen für Einführung in die Experimentelle Pädagogik*, first published in 1907, marked the beginning of the new movement, and in 1912 the first work in English on *Experimental Education* was published by a lecturer at one of the Scottish Training Centres. In 1919 the Educational Institute of Scotland, the professional organization of all grades of teachers in Scotland, incorporated under Royal Charter in 1851, appointed a *Committee of Research*. Its members, though mostly without scientific training in research methods, carried through a number of practically effective inquiries and incidentally performed excellent service in stimulating the interest of the teachers of Scotland in educational research. In May, 1927, the *Association of Directors of Education* in Scotland approached the Institute's *Research Committee*, suggesting collaboration. At a joint meeting on 6th May of that year representatives of these two bodies decided to invite the co-operation of the

association of Education Authorities in Scotland. These three bodies in turn approached the Scottish Education Department and received assurance of active goodwill and permission for the authorities to give financial support to the work of the Council.

In May of the same year, 1928, the Educational Institute of Scotland at its Annual General Meeting agreed to be responsible for a sum not less than £500 and not exceeding £750 for the expenses of the *Research Council*. This guarantee enabled the establishment of the *Research Council* to be consummated. The first meeting of *Council* was held on 23rd June, 1928, the following bodies being represented: *The Association of Education Authorities*, the Educational Institute of Scotland, *The National Committee for the Training of Teachers*, Training Centres and Colleges, the Universities of Scotland, the Scottish branch of the *British Psychological Society* and the *Association of School Medical Officers of Scotland*.

The *Council*, acting through its Executive Committee, has as its special aims:—

- (i) To initiate and control special investigations, making the necessary arrangements with the relative Education Authority.
- (ii) To receive suggestions for research.
- (iii) To allocate problems to suitable investigators.
- (iv) Wholly or partly to finance approved investigators.
- (v) To authorize the publication of results and recommendations, and to bear the cost (wholly or partly) of such publication.

In addition to the annual grant of £750 from the Educational Institute of Scotland, the *Council* is financed by contributions from *Education Committees* producing approximately the same amount. The expenses of special investigations into examinations in Scotland are being borne by the International Institute of Teachers' College, Columbia University, New York. The only full-time officers of the *Council* are an Assistant Secretary and a clerkess; the Director devotes his spare time to the duties of the *Council*, and clerical and statistical assistance is enlisted as occasion demands. It is, however, only by the expert services freely placed at its disposal by its members that the *Council* is able to function as economically and effectively as it does.

Achievement of the Council

The *Council* has to its credit certain notable achievements. A mental survey of a complete age group, necessitating the testing of over 90,000 pupils, has been its most ambitious undertaking and recently it issued *Achievement Tests in the Primary School*, a comparison of the

attainments of American and Fife pupils. Committees are engaged in preparing objective standardized tests for the qualifying stage (age 12) of Scottish schools, and in devising tests to discriminate between different types of ability at the same stage, that pupils may be directed into the appropriate post-primary school course and later vocational guidance may not be prejudiced by the selection of the wrong school course. The prognostic value of the various qualifications for entrance to Scottish Universities is being investigated under the auspices of the International Institute of Columbia University.

The *Council* has undertaken the publication of works on different aspects of the history of Scottish education prepared by individual research workers, and its office has become a centre for dealing with inquiries on educational topics, not only from Scotland itself, but also from such countries as America, Australia, New Zealand, the U.S.S.R., etc. Educational bureaux in other countries have taken the *Scottish Research Council* as their model and have acknowledged their indebtedness to it.

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ART DEVELOPMENTS IN FIFESHIRE

Gregor M'Gregor, M.A., B.Sc.

Director of Education, Fife

IN 1919 the new Education Authority brought into being by the Education Act of 1918 seized the opportunity of consolidating the educational forces of the County and of freeing the pathway of Scholars from the primary school to the University and Central Art Institution. Eight secondary centres were established and about 20 High Grade and Advanced Division Sub-Centres. Primary Schools were grouped and their activities linked to these centres. Facilities for higher art instruction were provided in all central schools under the control of specialists of advanced training and wide practical experience. For the guidance of junior scholars an arrangement was made whereby the chief specialists were able to visit the feeding schools and assist in the development of schemes of instruction. In addition, several county advisory teachers of art were appointed to visit, on circuit, the primary schools situated in rural areas and to give advice and assistance in the art training of pupils.

Reconsideration of Art Methods

Early in this process, the art teachers and education officers found it expedient to join forces and pool their ideas. Consultations were held regarding modes of instruction and Schemes of Work. The capacities of young people to draw and express themselves in the different media of art were studied and many new methods were evolved arising out of the observation of children's activities and interests. It was soon realized that many teaching errors had arisen from the application of adult conceptions of drawing which made an ineffective appeal to the youthful mind. Thirty years of copying conventional forms followed by "look and see" methods had culminated in formal and rigid drawing as the final outcome

of school training. In teaching, emphasis had mainly been placed on representational works and on disciplinary attempts to cultivate technical skill. True art had not yet sprung into school life. The desire to express appeared to suffer suppression through the labour involved in endeavouring to cultivate executive power. Except in the case of the gifted few, much of this work seemed to be wasted effort.

New Schemes of Instruction

Impressed by the need of a new orientation, the art teachers of Fife propounded Schemes of Instruction on a fresh line of advance, abandoning the attempt to produce amateur draughtsmen. Under the new influence, now in vogue for ten years, initiative is encouraged by providing opportunities for self expression. Individual methods of instruction predominate in the Junior School. Children are encouraged to have ideas and to take means to express them. It has been found that children who are unable to raise enthusiasm over flag drawing derive a peculiar delight in drawing a house and in depicting a scene which lives in their imagination. By drawing what he wants to draw, a child can be led to make rapid improvements in line, form and proportion. The introduction of colour brings him rapture: the advantages of pleasing blends and of harmony make an inward appeal which leads to his rapid advancement in skill.

Design Activities

Among Senior Infants stick-printing has proved a most interesting diversion. Many young children are charmed with the designs produced by repeating the impression of a cross at the end of a stick. The formation of a pleasing pattern gives to the child a sense of self satisfaction which demands new worlds to

conquer. The use of squared paper provides the opportunity for a speedy extension of repetition design. The growth of interest in pattern work has been a source of wonder to Fife teachers. Impelled by the creative impulse children have produced numerous designs of amazing variety and with the introduction of colour highly pleasing effects. The emotional satisfaction obtained from successful work stimulates the quick and the slow to greater achievements.

Application to Crafts

In the Junior Division of Fife schools a Scheme of Handwork has been devised to serve as an approach to Needlework. Raffia, interlacing and pleating are utilized to introduce the weaving principle. Both boys and girls find pleasure in knitting and in making designs on a suitable background utilizing a large blunted needle and primary stitches. Rhythmic movements follow and pupils are trained to measure, draft and decorate in the production of articles useful to themselves and to the home. The idea of purpose has added vigour to the individual quest. As a consequence handwork has now become a feature of Fife school activities and the association of art and craft has done much to improve taste and stimulate the appreciation of the artistic and the beautiful. By applying designs and decorative touches to paper, cardboard, canvas, cloth, wood, linoleum and leather, and to carving, needlework, rugmaking and weaving, the development of taste and aesthetic appreciation has received a much needed impetus. By these arrangements, the carry over of art into allied fields has been effected. The pupils show increasing confidence

in their efforts and there is evidence to show that the artistic influence is commencing to affect the scholars' outlook on life.

Introduction of Celtic Art

At Kirkcaldy High School a peculiarly national turn has been added to the development of art interests, through the investigations of the Art Master, Mr. Bain, into the construction of Celtic Art designs. He has been able to disentangle the system on which these wonderful rhythmic traceries have been built up. Through his guidance pupils are now able to work out beautiful designs of their own on Celtic patterns and apply these to needlework and other forms of handwork.

Elementary etching and drypoint work are now carried on with no small degree of success in many Fife Advanced Departments. Stimulated by the influence of imaginative drawings, many budding artists have produced posters of no little merit. Practical values receive their due share of attention, and association is sought with the industries of the district and the interests of home life. Lino cutting, linoleum carving, pottery work, art embroidery and simple printing on textiles, are now common activities in Fife Secondary Schools. In this connection, appreciation of beauty and fitness with respect to all kinds of manufactured and hand-made objects is a regular feature of art instruction in Fife schools.

Selected examples of these activities will be shown in the Arts and Crafts exhibition to be held in the Madras College, St. Andrews, during the period 13th to 23rd August, 1935, on the occasion of the Regional Conference of the *New Education Fellowship*—theme, 'Education and Leisure.'

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An Itinerant Teacher

Talks on Art

Andrew G. Hannah, M.A.
Art Supervisor, Dumbartonshire

WINTER lingered, white and glistening on the ridges of the Campsie Fells. There was joyous movement in the cloud shadows as they playfully chased each other over the slopes of the Kilsyth hills, and made an ever changing pattern amongst their clefts and gullies. Nearer at hand the song of birds made an appropriate accompaniment, whilst serenity reigned in the strong deep blue of the burn pool. On this picture the children of the little five teacher country school I had come to visit had looked this morning and it was difficult to realize that we were only some nine or ten miles from the City of Glasgow.

A Case of Pictures

Glowing with the sense of well-being I knocked at the door and received a hearty welcome. After an exchange of greetings the headmaster intimated that one of the Education Committee's sets of pictures had arrived. Senior I and II pupils, ages running from ten to twelve, were brought together and, as they watched the pictures being taken from the packing case, the keenness of their interest was apparent. Could I manage to sustain this interest? It would, I knew, require all my teaching power to present my message suitably. The fullest measure of pictorial appreciation is enjoyed when our experience most closely corresponds to that of the artist. Yes, that would be the crux! I would be speaking to children whose background of knowledge and experience had yet to be acquired. But the fuller joys which come through treatment and technique could wait. These would be merely deferred if presently I helped to guide their minds in the right direction. My objective was becoming clearer. This could not be a lecture. I would talk in a simple way about pictures. That might reveal what ideas the children had

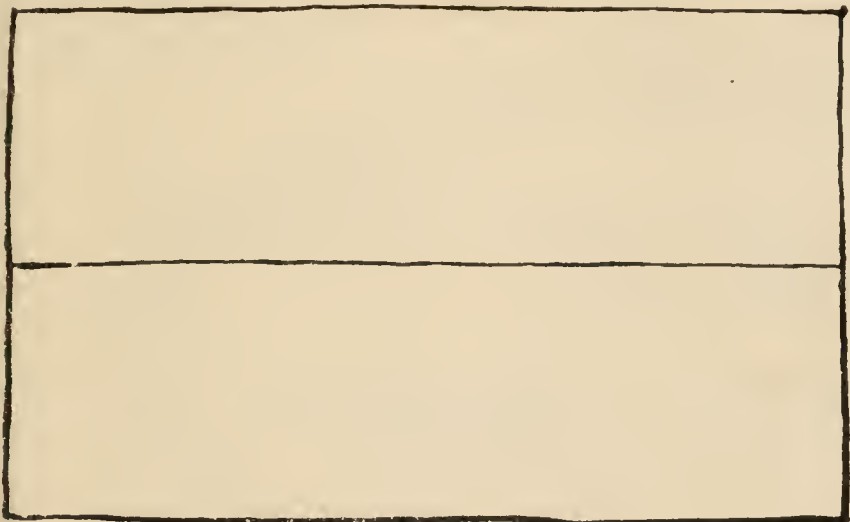
to bring. 'Heaven lies about us in our infancy' or, as another poet has it, 'While the intellectual faculty is yet unborn, spiritual things to children are even as music is'.

The advantages of modern processes of reproduction were referred to. It was because of these that we were able to bring copies of great pictures into the school and I wished to help them to share in the joy which pictures gave to me. They also might assist in this if they could tell me why an artist painted a picture or a poet wrote a poem. Responses, which came freely, showed interesting diversity of ideas. 'They worked for money', said one. 'For fame', said another. 'To show us what places were like and to tell us about beauty'. One little fellow delighted me when he said: 'Please, Sir, because they were very keen about it'.

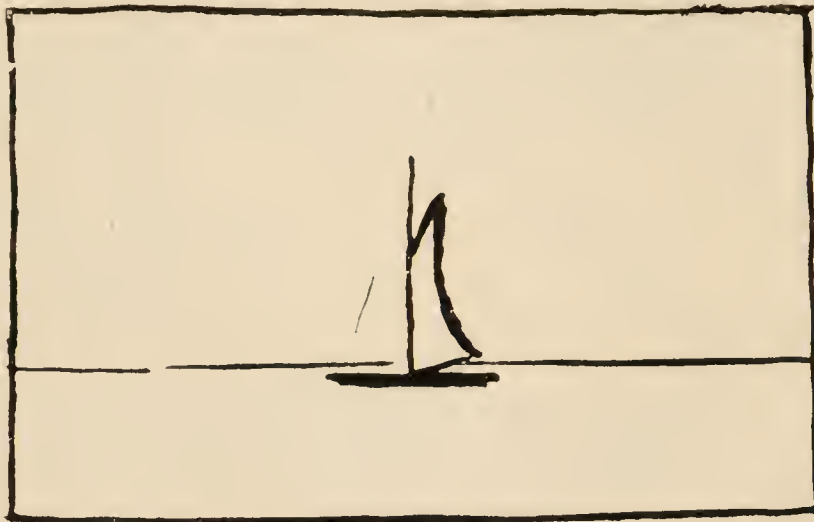
An Approach to Picture-Making

We summed up, in agreement, that it was a desire for expression, which prompted their work. They had something to say and wished to say it well. But artists and poets did not have a monopoly of expression. This led to a definition of 'monopoly'. Regaining our theme we agreed that the artist's was a special kind of expression. There was an everyday kind of expression in which we all engaged, often unconsciously. Our conversation, our actions, our ways of doing things, revealed us. They showed what we were thinking. They told what we were.

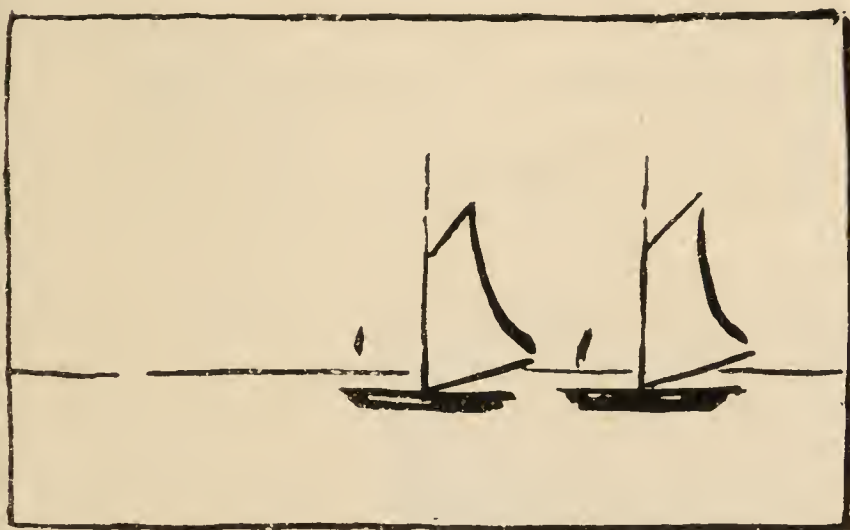
Our expressions came nearer to the artist's when we engaged in creative forms of work as in the English essay and in the handwork as well as in the art period in school; also, in our homes, when we took pleasure in devising beautiful arrangements. Besides, art was not confined to pictures. I knew, I said, an old gardener, who was an artist although he had never used a paint brush.



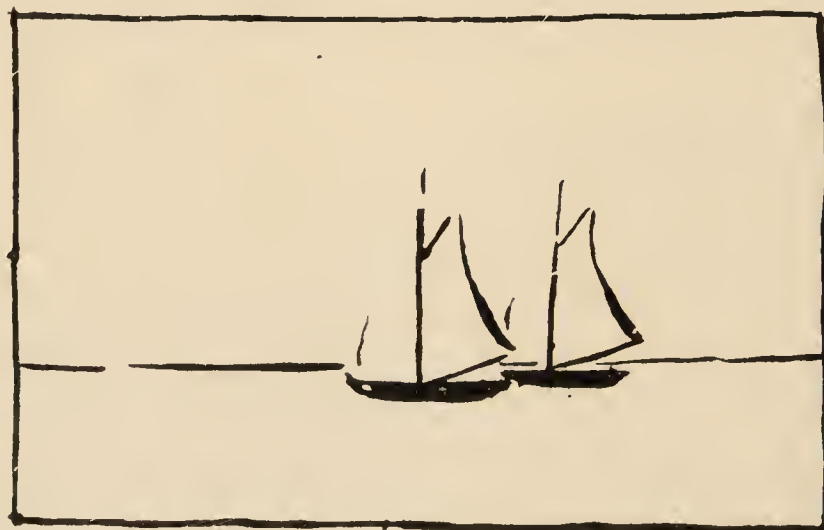
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The sketches reproduced here were made by Mr. Hannah to illustrate his talk to school children on picture appreciation and the way in which a picture is built up.

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Picture Planning

But our talk on this occasion was to be about pictures. The expression of the artist painter was a higher form of expression, due to a special kind of skill and understanding. His finer ideas of beauty, however, could be shared by us if we studied his language, his methods and his arrangements. Let us suppose we were accompanying an artist to watch him while he paints a picture. We were going to choose a seascape painter. This afforded an opportunity for referring to artists who specialized in certain subjects—portrait painters, animal, landscape, flower painters.

In the picture which we were to watch the artist painting, sky and sea were to meet on the horizon—there was to be no land in sight. Could the pupils suggest some part on the Scottish coast which would be suitable for this arrangement? This question in geography was settled and having arrived at the place in imagination, we watched our artist setting up his easel. My blackboard now served for the artist's canvas. His canvas was oblong and could be taken either as an upright or a broad shape. He preferred the latter. The pupils signified their approval. This was something that came within their own experience. Their drawing books had oblong

pages and every drawing lesson had been an occasion which had required them to make a similar kind of decision.

The horizon line must be indicated. I place it half way up and am gratified to find that the pupils disapprove. Judgment is being influenced by expression. They had already learned to avoid the monotony of equal spaces. We expanded this idea and observed how nature teaches us the value of variety. From various illustrations we noted especially the wonderful example of the human face. Variety, therefore, is to become a consideration in our pictorial appreciation.

Awakening Pupils' Judgment

Proceeding with the seascape, my proposal in illustration Number 2 is objected to by the pupils because the placing of the boat makes equal spaces on left and right. Agreeing with this, but anxious to prevent an impression that pictorial composition complies with an exact formula, I suggest that we retain the middle position of the first boat and introduce a second one. I am glad to discover that some pupils observe the equal spaces on the right half of the picture which this has produced—see Number 3.

Illustration Number 4 is approved. It will be

observed that the position of the first boat has remained the same. It has, however, now got a tendency to mass along with the second boat. This brings us to a new consideration. Our picture now lacks an important essential, viz., balance. It is over-weighted on the right-hand side. Balance must be restored by introducing something. But this something should be congruous. This word, appearing to be a new one, needs to be discussed and as an example of its opposite—incongruity—I related the amusing incident of the pupil who, on being asked to set up two models for drawing, selected a family bible with a mouse trap on top of it.

From suggestions received it was agreed that the requirements of unity were met when our artist introduced a cloud. We observe also how he has drawn our interest towards the boats

by the accents of light on the edge of the cloud and by the dark spots of the birds which he has added, all of which illustrate the truth that he is creating a picture and not just an exact representation from nature (Fig. 5).

We leave the imaginary seascape. I add just one more blackboard sketch (Number 6) to illustrate the value of contrast, light against dark, dark against light, hoping, as we now turn to look at the collection of pictures, that some gain may have come from our talk. Our examples include works by De Hooch, Hobbema, Chardin, John Chrome, Constable and Corot, and as, one by one, they are placed on the easel, it is evident that interest and appreciation have increased. Happy discoveries have been made. The feet of some have been placed upon the road.



A drawing by a First Year Infant, Twechar School

A School Clinic

Respicimus, Prospicimus

Alexander Peterkin, M.A.

Rector, Harris Academy, Dundee

I HAVE used as a heading our Jubilee motto, for this year the Harris is fifty years old. We have been taking stock of the past, but we are putting our house in order for to-morrow.

Assessing Ability

Ten years ago we realized that education must become more individual, that the ordinary methods of assessment—whereby class examinations were alpha and omega in deciding mass promotion—were faulty, and that some attempt must be made to remedy the obvious cases of hardship that kept cropping up at every stage. The first faltering step was in the direction of giving Binet tests to individual pupils whose progress did not seem to keep pace with their birthdays. The results were surprising and sometimes so disconcerting that we felt cross-bearings were necessary. We obtained some group intelligence tests, compared the results with those of the ordinary class examinations, and where there was obvious discrepancy, gave Binet tests.

This gave valuable information, but no solution. Standardized Attainments' Tests percolated, and these were added to the trio. This quartet gave us a most satisfactory volume of sound, but still the solution seemed afar. Remember, we were groping in what was to us a 'No Man's Land', where the barbed wire of indifference and actual distrust entangled us at every step, and the guides—if any—had not yet left H.Q. many miles away.

At last it dawned on us that we were not a team. Who could be signed on? The Parent? The 'Angry Ratepayer'? The 'Harassed Mother of Six'? Any port in a storm. At all events, *per tela, per hostes*, the result was this—last year nearly four hundred parents visited the school, some, certainly, with the light of battle in their

eyes, but mostly with a genuine desire to co-operate in our endeavour to do our best for their children. The next step was inevitable—to call in the assistance of the schools' Medical Staff. That help was gladly given—the help not merely of doctor, but also of nurse and attendance staff, whose knowledge of the home life of our children is invaluable.

School Material and a School Clinic

Our school material consists of class records, group and individual tests for attainments and intelligence, a full range of performance tests, made mostly in our Art and Manual Departments, and a sequence of tests for vocational guidance; and we have a well equipped, sunny clinic. The main features are:

- (i) Social report, based on interviews with parents, etc.
- (ii) Psychological examination.
- (iii) Medical report.

The development is along the lines of a psychological department with appropriate clinical investigation. But we deal not merely with abnormal cases; we are attempting to guide every child in the school, A1 as well as C3. We have the I.Q. of every pupil from eight to eighteen; we are regularly supplied with details of any physical defects discovered by the school doctors; we know the home life and environment; we have special curricula for special cases; and the work is carried out in surroundings familiar to the child, by specially trained teachers with whom the pupil is on easy, natural, friendly terms. The future of the School Clinic depends on its power to be woven into the whole educational fabric, on its capacity to make a practical contribution to the happiness and progress of each individual child. Of this future I have no doubts.

Book Reviews

The Examination Tangle and the Way Out. Edited by Wyatt Rawson, with Introduction by Carson Ryan and Laurin Zilliacus. (N.E.F.) (2/6-2/9 post free.).

This, the Report of the International Commission on Examinations of the *New Education Fellowship*, has been admirably put together by Mr. Rawson. It is clear, concise, and persuasive; and he has had the skill to make it interesting.

'Nothing is more revealing of the purpose underlying a course of study than the nature of the examinations given at its close. Nothing is more effective in telling the student what we want him to do than the method we take of finding out whether or not, and how well, he has done it.' So wrote Dr. Alexander Meiklejohn in *The Experimental College*. It is a profoundly important statement, since it directs attention not only to the faults of examinations, but also to those of the systems that they have largely been responsible for and that they perpetuate. The Wisconsin experimenters reformed the course of study, and a reform of the examination inevitably followed. That is the boldest, though it may not be the most successful, strategy; and it may well be argued that the vicious circle can be broken just as well by starting on examination reform.

What then is the purpose underlying our multifarious courses of study? Obviously it differs according to the nature of the course: at one extreme it is the acquisition of useful knowledge, at the other facts are subordinated to 'culture.' Taking Stern's useful distinction between 'reactive' and 'spontaneous' intelligence (p. 17), we see that examinations of the usual external type are far more appropriate to the former. But we have tried, by means of the essay question, to kill two birds with one stone—to test at once knowledge and judgment, information and originality. The difficulty of uniform marking and standardization has led to the short-answer type, which is at least efficient for its limited purpose. But there are other objections to the essay type, in particular that it favours the glib writer and produces (at the university level) a habit of journalism—the clever expression of standardized opinions. It fails almost as badly as the other to weigh the imponderables that really count. Neither type benefits the student, and neither is prognostically efficient. In spite of the highly developed technique of e.g. the Northern Universities Joint Board, the external examination bears all the marks of mass production, and its results are only statistically correct.

Most of these objections are avoided in the internal examination. With adequate safeguards it commands respect: Huxley's fears about branding one's own herrings are obsolete. In Central Europe it is now well established, whilst in England we are accustomed to the internal examinations (kept uniform by external examiners) of the universities, and to National Certificates for certain technical subjects. But it is no

use shutting one's eyes to the difficulty of their general use for schools. The trouble arises chiefly from the fact that they have to serve for more than educational purposes: a school certificate has an economic value and may affect the whole remaining life of a candidate. Standardization is thus essential, and considerably increased inspection of schools would be needed to guarantee their approval. Furthermore, whatever may be said to the contrary, teachers would require habituation, not to say re-education, before they could take on this new responsibility. The transfer of examination for the Certificate from the Board of Education to delegacies which are largely internal has not yet settled down to completely smooth working. Still, with all these difficulties, internal examinations are infinitely better than external.

A third method, that of the cumulative record card, is the one favoured in the Report. As providing guidance, instead of merely weeding out, it is plainly of value for prognosis—above all for the passage to various forms of post-primary schools. By including all factors, not only the intellectual, it attempts to give a complete picture of a child's development, abilities and attainment. This is both fairer and more efficient than a list of passes, credits and failures. And one can hardly exaggerate the advantage of avoiding nervous strain and cramming: by its very nature, everything recorded would be taken in one's stride. It must, however, be added that the value of the record cards depends ultimately, not on the skill with they are drawn up, but on the actual entries—and these might be trivial (as in the usual school report) or distorted by emotion or misunderstanding. But, with this caveat, the record card seems preferable to any other means of assessment—though it will be a long time before either public opinion or methods of teaching will allow of its general adoption.

F. A. Cavenagh.

Play in Childhood. Margaret Lowenfeld, M.R.C.S., L.R.C.P. (Victor Gollancz, Ltd., 8s. 6d.)

This book represents a really valuable contribution to psychological research. It is based on the observation of spontaneous play activities of children at the Institute of Child Psychology, and is an attempt to interpret these activities as an essential means of character development and preparation for living. The author postulates that play has an outer and an inner aspect, the outer being the form which appears to the playfellow or adult observer, and the inner the psychological aspect which is the meaning which the type of play has for the child.

She supports this view not only by her own observations and those of her co-workers, but also by extensive references to the work of other observers, and the very complete bibliography is not the least valuable part of the book.

She classifies play into (1) a bodily activity which

she says is the earliest form of all children's play, (2) as a repetition of experience, (3) as a demonstration of phantasy, (4) as a realization of environment, a stage which is reached between the ages of five and six when the child 'who is learning to wield the tool of speech and has made terms with his earlier experience turns naturally outwards towards his environment', (5) play as a preparation for life. These forms of play tend to interweave and to be pursued at all stages of development. She points out that the child before the age of four or five years is, in fact, an a-social being and does not combine naturally with its fellows until after that age. From this time onward, however, delight in social play appears, and grows to reach its maximum at about twelve or fourteen years.

Play, according to her, serves four main purposes. (a) It is the child's means for making contact with his environment, partaking of the nature of and fulfilling much the same social purpose as work in adult life. (b) It makes the bridge between the child's consciousness and his emotional experience and so fulfills the roll that conversation, introspection, philosophy and religion fill for the adult. (c) It represents to the child the externalized expression of his emotional life and therefore in this aspect serves for the child the function taken by art in adult life. (d) It serves the child as relaxation and amusement, as enjoyment and as rest. She therefore considers that play is an essential function of the passage from immaturity to emotional maturity and that, where the necessary opportunities for adequate play have been lacking, the individual will inevitably go on seeking them in the stuff of adult life, albeit without being fully aware of what he is seeking.

'Emotional satisfactions, which the mind has missed at the period to which they properly belong, do not present themselves later in the same form. The forces of destruction, aggression, and hostile emotion, which form so powerful an element for good or evil in human character, can display themselves fully in the play of childhood, and become through this expression integrated into the controlled and conscious personality. Forces unrealized in childhood remain as an inner drive for ever seeking outlet, and lead men to express them not any longer in play, since this is regarded as an activity of childhood, but in industrial competition, anarchy and war'.

If her contentions are true and surely few will dispute them, we see at once the importance of allowing the child to play on his or her own lines and with the widest possible choice of material, especially the elemental substances such as water, sand, earth, dough, all materials which he can bend to his will and which provide an unrivalled medium for the expression of primitive interests and of the exteriorizing of primitive emotions. It is to be hoped that in the second volume which Dr. Lowenfeld promises us she will find space to include a chapter on the practical application of her theories for the guidance of parents, nannies and teachers, and all who have intimate relations with the life of the young child.

Doris M. Odlum.

Ability and Opportunity in English Education. J. L. Gray, M.A., and Pearl Moshinsky, B.Sc. (This was reprinted from the April number of *The Sociological Review*. The pamphlet is now out of print, but the April number of the *'Review'* is obtainable for 5s. 4d. post free.)

In one English county the total number of elementary school children in one age group is roughly seventeen thousand. Each year about four thousand children of this age group sit for the Special Place examination for entry into secondary schools. About eight hundred Special Places are awarded. The total number of entrants into secondary schools each year is three thousand.

The problems underlying such a state of affairs have been examined carefully by these two investigators in London. They set out 'to bring into relation objective criteria of educational performance and quantitative indices of educational opportunity'. More than ten thousand children were examined (by means of the Otis Advanced Test, Form A) in nearly one hundred elementary (including Central) schools. Their most striking conclusion is that there is no shortage of gifted children in the community. Their most disturbing result is that 'on the highest criteria of ability, 45 per cent, and on the lowest 59 per cent of the total number of gifted children in the school population do not enjoy the opportunity of a higher education'. 'The entire mass of unutilized talent consists of children for whose education the requisite financial provision from public funds is not available'.

The investigators have done well to emphasize the unequal size of the two social groups from which free pupils and fee-paying pupils are derived. The secondary schools take too small a proportion of able children from the elementary schools and yet admit, as fee payers, children of a lower level of ability. 'Individuals at the level of ability indicated by I.Q. 130, whose education is limited to the central school, alone exceed the numbers of fee-paying pupils of similar ability'.

We may find comfort in the thought that ability which does not get into secondary schools is not thereby all lost to the community. But the present analysis should become the concern of all who are interested in the welfare of the younger members of a country that is called democratic.

J. Kilgour.

Metodologia de la Geografia. Pedro Chico. Editorial Reus. Madrid. 15 Ptas.

This book is more than a text-book; it might be described as a milestone in the teaching of geography in Spain.

Sr. Chico is Professor of Geography in the newer of the two Normal Schools for the training of teachers in Madrid and the reputed author of the Geography Syllabus issued in 1932 by the Ministry of Public Instruction for use in such schools.

His book has been written while there is still some doubt who the young students to whom it is addressed

will be and what they will know. For the new administrative scheme, of which the above syllabus is part, provides (1933) that the Normal shall be largely, perhaps in the end wholly, recruited from the secondary school where geography has been up till now a Cinderella and where some time must pass before the effects of the reformed curriculum (1934) make themselves felt.

On the other hand, the old four-year course of the Normal itself is still accepted as equivalent to a secondary education and it is not yet known in what proportion it will contribute pupils to the new Normal course proper.

Thus the first part of the book, which gives a résumé of the content of geography, reflects in some degree the atmosphere of uncertainty and of hasty change in which the Normal professorate has lived during recent years.

The second part, which treats more specifically of teaching method, is both more coherent and more interesting, more deeply rooted in a wide personal experience and redolent of the rich regional flavour of Spain. A pleasant light is thrown on the Spanish primary school, as the Normal conceives of it to-day, with its enthusiasms, its creative urge, its far-flung study of methods, its most modern aims in material equipment and technique.

But it is in the treatment of the region environing the school that the intuitive and artistic gifts characteristic of the Spanish nation and very highly developed in the author, have fullest play. Here the country schoolmaster in the making most needs sympathetic guidance. Inspired by Normal teaching of this kind he will arrive at his task imbued with that traditional catholicity, bred of the intimate contact of a cultured spirit with the soil and the common folk which has been called expressively 'integralism'.

An integralist regionalism might well be Spain's most appropriate contribution to the geographical account of reality. We wish Sr. Chico and his colleagues well in working towards it.

Robert Aitken.

Parents Look at Modern Education. *Winifred E. Bain. (D. Appleton-Century Co. 10s. 6d.)*

The recent, grim depression in the United States has focussed attention as never before on education. America is determined to give its young generation the finest possible training to enable it to cope better than its elders have done with this business of living. So it is that the American parent is far more closely in touch with the child's school and teacher than in this country. This book has been devised for the American parent's guidance in choice of school, and to show her how best she can co-operate in her child's education. The book's scope covers schooling from infancy to about fourteen years. The author describes simply and illustratively the work of the modern nursery school, kindergarten and various types of elementary school, with special sections on equipment and the tests which have superseded the

old type of examinations. As regards readers in this country, the book is perhaps not exhaustive enough for the specialist, but for parents it is certainly to be recommended, not only for purposes of comparison but also because a great deal of the latest child study and child psychology is incorporated in its pages, especially with regard to health and hygiene.

We have been Warned. A Novel by Naomi Mitchison. (Constable, 8s. 6d.)

The central character in this, Mrs. Mitchison's first modern novel, is Dione Galton, the wife of an Oxford Don, a socialist. There are five phases to the story, each bound up with its separate locale. There is Dione's Scottish home, a place with decidedly 'fey' atmosphere; there is the peace, suggestive of the solidarity of traditional things, of the house at Oxford; then the sordid, confused fighting front at Sallington and Marshbrook Bridge where Tom Galton contests and loses the seat for his party; there is a fascinating interlude in the U.S.S.R. Finally there is Scotland again and the vision of the Revolution and the Counter Revolution which Green Jean, the witch, showed to Dione Galton. Vivid, appalling in its suggestion, this is the culmination and the warning of the title. It is the warning of the elephant on the cover of the book. The elephant is a conservative beast and if his ways are threatened he is liable, in his panic, to be very nasty indeed. Which is the story Mrs. Mitchison tells—how Dione Galton came to realize that elephant and what might have to be faced ere this country could become the fit place for the worker that is socialism's ideal.

How much of the author's true mind is revealed in this book? Without a doubt socialism is here taken for granted as the only right political creed, though this socialism is not the multi-faced thing that party politics have made of it in England, but rather the uncompromising communal system that Russia is at present striving for. And how is it suggested that that will come to this country? Firstly, revolution would seem inevitable. One must always start these things with a little blood-letting. Secondly, we must become denationalized and so reduced (or elevated) to a state in the federation of mankind, always assuming that the rest of mankind is prepared to be federated. Mrs. Mitchison does not assert this, for this is a novel and its author is far more the artist and writer than propagandist. Yet it is the solution implied. Dione Galton is no Nationalist, not even a Scottish one, and her beliefs regarding the individual's obligations to the community are the very last word in socialism, being physically, in fact, in the nature of a preface to the all-with-all intimacy of Huxley's 'Brave New World.'

So our community is to be all Europe, with G.B. one of the boroughs. It would be a pleasant world—after the revolution was over—with no longer the need to learn the intricacies of gas-masks. In this novel the curtain is lifted on the preliminaries. Either way, the warning is there, most skilfully delivered.

D. G. C.

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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

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THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

In this number, which contains some of the material from the first British Isles Regional Conference of the *Fellowship* held in St. Andrews in August, the Outlook Tower is taken from the talk entitled *The Challenge of Leisure*, given by Mr. Laurin Zilliacus.

I PROPOSE to give you a record of my personal 'keepings' from the Conference: (I use the word 'keepings', which you will not find in the Oxford Dictionary, in the sense it has in the schoolboy maxim, 'Findings is keepings'). Although I can claim to speak for no one but myself, I hope that my 'findings' and 'keepings' will, in a large measure, coincide with those of my fellow conference members.

My first 'keepings' lie in the domain of personal contact. I love to be with people. I find it intoxicating to be at a Conference such as this. I love meeting old friends and making up in an hour for years of separation. In the interval some of these friends have seen their work crash to the ground and have had to start again at their beginnings. Others have seen theirs grow steadily and strongly, yet they all seem to have been able to use both vicissitudes and triumphs as food for growth. And since faith in personality is a corner stone of my philosophy, this observation has been one of my treasured 'keepings' from the Conference.

I like making new friends, and pacifist as I am, it is comforting to find that I am one of an army after all, particularly so disorderly an army as those that frequent our conferences.

I have enjoyed another kind of personal contact, too. There are some personalities cut to so large a measure that they have something personal to give even when they only address one as an unknown member of an audience.

I am sure most of us found intense personal value in listening to the large hearted and large minded man who gave our Presidential address.

THERE have been other valuable results in the sphere of education, too. I feel in the first place that I have come away with a sense of reaffirmation of much of the established doctrine of the *New Education Fellowship*. These doctrines sounded revolutionary in the far off days when Abbotsholme and Bedales were founded and startling enough at the time of the *Fellowship's* early conferences. Ideas have changed. We no longer find it surprising to hear that man is a creative as well as an intellectual being; that crafts, art, languages, literature and music, have their place in school; that the individual treatment of the individual child, giving him opportunities for the development of his interests and talents, must be the keystone of all true education; that learning comes by doing and by living; that it is important that children should be encouraged to develop independent judgments and tastes of their own; that health and physical well being and the rhythmical use of the body are also important aspects of education.

Though these things have been accepted generally in modern educational theory, they have not yet everywhere been fully carried out in practice. The St. Andrews Conference has

done good service in confirming the value of these conceptions and in reformulating them in the terms of changed and changing conditions.

MY most important 'keepings' have been a regrouping and a re-integration of values. We have not adhered strictly to the theme, *'Education for Leisure'*. The organizers showed wisdom and understanding in choosing as a sub-title the more comprehensive: *How to Create a Democratic Culture*. Actually the title might just as well have been: *The Problem of Everything*. To me this is the lesson of the Conference. One can keep strictly to the point in discussing specific issues and problems, but one cannot go deeply into any one aspect of education without considering the life process as a whole.

We have realized that one cannot separate the consideration of leisure from considerations of work and function*. We have realized that the challenge of leisure is really the question of how to raise a generation of people who will not have any leisure in the sense of idle, empty hours. We must raise a generation which feels it has a function in life, things it wants to do, places it wants to fill.

If education is to raise such a generation, it must make up its account with life in all its aspects. It must find a close inter-connection between education and art; education and politics in the widest sense of the word; education and religion. Mr. Coade, in his address, seems to me to have made it very clear that education is religion; Mlle. Hamaïde and Mr. Boeke have shown how this conception can be expressed in practice.

THERE is a false view of education, still far too common, which I will call the brick-building view. According to it, every desirable thing that you want to add to your curriculum is just added as a separate brick is added to a building. The true view of education is the assimilation view. According to it, every increase in the content of education must be introduced organically, it must change to some extent the previous content.

It is to the brick-building school of thought that we owe the crowded curriculum; every

new subject is added brick by brick: civics, and economics, love of country, international understanding, how to cross the street, the evils of alcohol. According to the assimilation view, new courses must arise out of what the children are already doing, then they must be integrated with, and subtly change, what is already there.

We have heard a fine exposition of the educational policy of the B.B.C. This body is apparently not trying to give new courses complete in themselves, but is setting out to introduce fresh material into courses already held in the schools. Its motto was given as *'Not replace but supplement'*. I would like to suggest that its policy, as laid before us, would be still more aptly explained by another: *'Not supplement but inject'*. People who are interesting themselves in education for citizenship cannot achieve their end by adding isolated courses, but must inject or infuse training for citizenship into the existing curriculum.

WE have seen this idea of organic wholeness shine through all the work of the Conference. Constant emphasis has been laid on the truth that the mind and the body cannot be educated separately—man is mind-body or body-mind. We have been shown that we can no longer consider the education of any age-group separately. Education is a continuous process which begins at birth and ends only with the end of life itself.

We have been given evidence of the gradual fading out of the hedges—sectarian, political and academic—bounding our social and educational enterprises. The community is tending more and more to grapple with life as a whole. The conception of wholeness has found two other forms of expression of importance in modern education. First, the attempt to make the school a medium through which the child grows into the life of the community outside, and as a corollary, the attempt to change the school itself into a functioning community. As Mr. Wood has said: 'I look forward to the time when the walls of the school shall become transparent and fade away'. Second, we have come to realize that you cannot separate the teacher's own private life, his personality, from his work. We teachers must, ourselves, have

* See Dr. Lindsay's article, p. 215.

contact with realities. We must, ourselves, lead all lives, we may not be thwarted and compensation seeking. Education and therefore the educator, must stand four-square with life itself.

It is not mere chance that our realization of the wholeness of the child, intellect, emotion, senses and spirit, coincides with our realization of the wholeness of the world. No smallest part of human society can suffer or do wrong, nor can it grow in grace and strength, without affecting the rest.

THE most urgent problem of education to-day has emerged as the problem of supplying motive to the work of the educator and the educated. Progressive schools have gone a long way in ridding themselves of external compulsion and rewards and in substituting for them the child's own urge to inquire and to create. But this is not enough; we must integrate the child's desire to know and to create with his urge to serve.

It is a curious and somewhat ironical fact that schools under dictatorships have solved this problem. The children and teachers of Nazi schools feel that they have a function in society. Their enthusiasm is aroused because there is a constant call on their motive to serve. The child in the Soviet school feels that through his work done in school he is helping to bring into realization the new proletarian culture.

Do children in our countries, where there is no dictatorship, feel this sense of function? Obviously they do not. The explanation has been made clear at this Conference. Dr. Lindsay told us what difficulties had been found in getting effective results from classes given to the unemployed because the unemployed feel that they have no function in life. He told us that it is a travesty to give the name Leisure to the enforced idleness of the unemployed.

Now the child in the generality of our schools is in similar circumstances. He too has

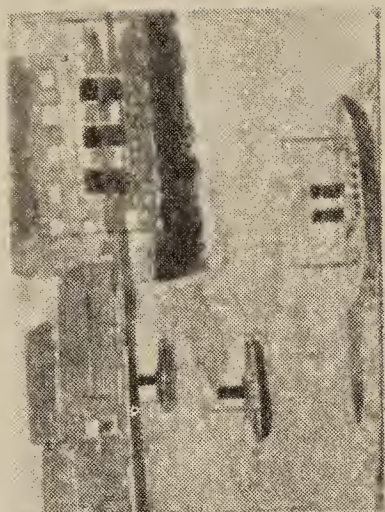
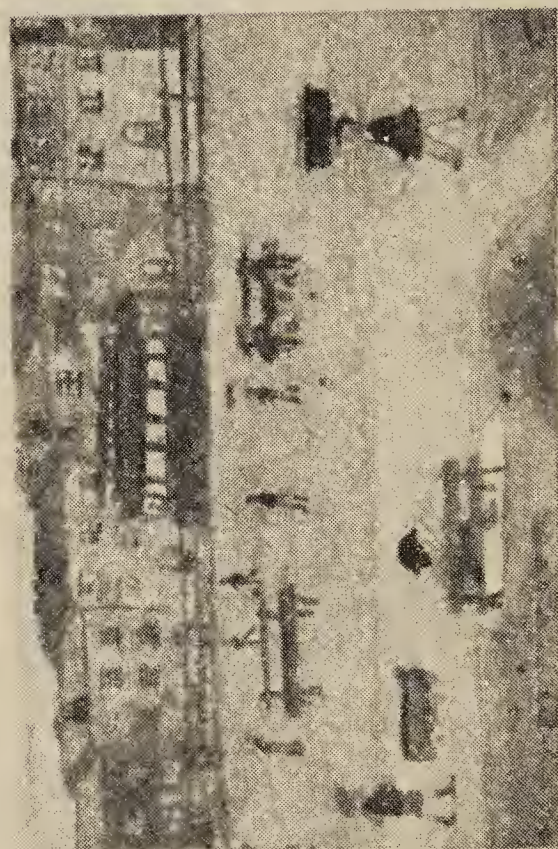
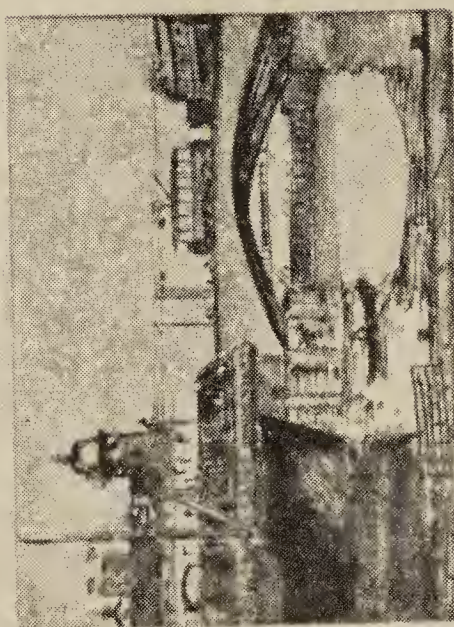
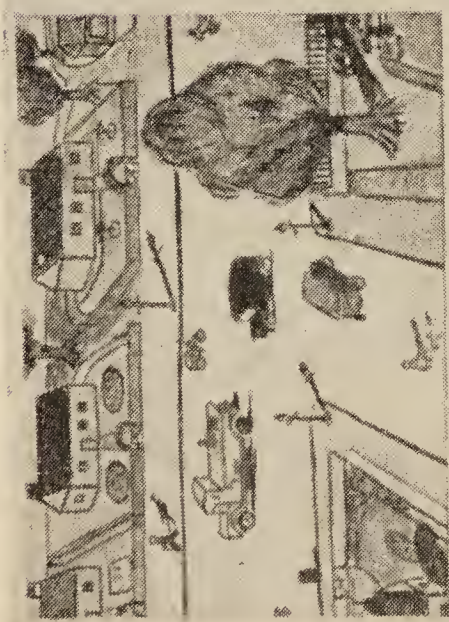
enforced idleness since he stands apart from the work of the world; he also is on the dole in that he does not earn his food and shelter.

What is the difference, then, between the child and the unemployed? It is surely that the child is under compulsion; he is made to work.

WE of the *New Education Fellowship* have reduced this compulsion to work. We make every effort to see that the child works simply in response to his own need to know and to do. But let us take care. We are doing the child no great service, unless having reduced compulsion, we put in its stead the driving sense of function in society and feel this sense ourselves.

The schools in fact have a function of the greatest importance; they are in the service of civilization. I do not think that the service of civilization is too vast a loyalty to proclaim to ourselves and to children. The earth is, after all, a small globe on which a pitiful handful of human beings finds itself hurled towards a dubious future. Yet this handful, through centuries, has ventured forward and has achieved magnificent things. Personally I am content to take my place in the adventure of mankind through the ages, and I consider that no conception of citizenship short of this is good enough to give to children.

CIVILIZATION is threatened by disaster. Insecurity, injustice and want render life almost unbearable to the majority of human kind. The rise of barbaric and megalomaniac patriotism has cast the shadow of war over our world. As H. G. Wells has said: 'We are witnessing a race between education and catastrophe'. If education is to win, it must produce not only the artist, the thinker and the practical man, not only the healthy specimen of *homo sapiens*: it must produce the good neighbour and the good citizen of the world.



Glasgow: Memory and Imaginative compositions. Advanced division: 12-15 years

Unemployment and Education

A. D. Lindsay

Leisure is a burden to some, an opportunity to others. Can education make it a blessing to all? Professor Lindsay stresses the barrenness of formal education, unaccompanied by work which teaches the lessons of living. He reminds us that there is never a shortage of work, though there may not be an economic demand for it, and urges educators to remember that before they transform useless unemployment into useful leisure they must give the unemployed work with their hands and a social background of security so that they will once again feel that they have some function in life.

LEISURE is an ambiguous word. To the ordinary hard-worked man or woman leisure is something of which we can never have enough. We have to make a difficult choice as to which out of many desirable things we are to do in it. If only we had more time, more leisure, we think, all would be well. For the unemployed leisure is not time in which they can do a variety of desirable things. It is a dreary waste of time that has to be filled or, as we say, that has to be killed.

Leisure—Opportunity or Burden?

What happens when we begin to consider unemployment as leisure? To the unemployed leisure is a burden. Now, the title of the *New Education Fellowship* Conference—Education or Leisure—implies that the gap between leisure as opportunity and leisure as a burden can be bridged by education. Is it really as simple as all that?

There is another theory in people's minds. When we talk about the compensation of leisure we imply that the increased leisure engendered by the use of machinery can compensate for the evils of mass production. We seem to think that we must put up with the decay of craftsmanship and with the monotonous and servile routine that much of the work of the world has become because our leisure will be rich, filled with interest, which will compensate for the dreariness of working hours.

The question is whether by proper education we can make up on the swings what we lose on the roundabouts. I very much doubt whether

this is possible, because I doubt whether it is possible to separate a man's life work from play.

Teachers have more leisure than any other members of the community if we define leisure as time not filled by statutory duties, but the teacher must do an infinite number of things out of hours, and these things are often more fun than what he does in working hours. Therefore the teacher has no problem of leisure. We are inclined, perhaps, to imagine that teachers are superior people, and that, therefore, they have no problem of leisure: they are superior people because they have had superior education: therefore, superior education for all would mean no problem of leisure for all. This reasoning is definitely false. Consider the so-called leisured class who are people of fairly high education and yet who by no means always find it easy to fill their leisure with work that is interesting to them and valuable to the community.

I should be inclined to say that no amount of education would abolish the problem of leisure. Education only helps if it helps the person who is receiving it to find work that is worth doing.

Leisure and Unemployment

Eight or nine years ago a branch of the *Workers Educational Association* in Lincoln started clubs for the Unemployed. The *W.E.A.* and the *Adult Education Movements* had been increasingly successful factors in the movement for the right employment of leisure. Three factors made success possible: first, the improvement of Primary Education; secondly,

the fact that organized labour recognized more and more the necessity for education in citizenship; thirdly, the shorter working hours and the fact that workmen wanted to find answers to the problems that had arisen over their work.

The *W.E.A.* started tutorial classes. The only form of organized education enjoyed by the members of these classes had been Primary School up to the age of fourteen. They had then gone out to work for their living, and after perhaps fifteen years in the world they would go to a tutorial class, attend it for three years, twenty-four evenings in the year, each evening consisting of one hour's lecture and one hour's discussion. Apart from this the members wrote essays. The remarkable discovery made by the *W.E.A.* was that the members of these tutorial classes reached a high academic standard in a remarkably short time.

Oxford University confers 'Senior Standing' on graduate members of other Universities. This means that they are enabled to take an Honours Degree at Oxford in two years. Oxford University accepted four years in tutorial classes as a qualification for 'Senior Status', and it was found that extra mural scholars from tutorial classes took 1st and 2nd Class Honours Degrees at Oxford.

The question is how can twenty-four evenings a year at tutorial classes for three years take the place of three years Secondary Schooling and three years University instruction? It does not look possible. The answer is that the tutorial candidates have had a whole time schooling in life. They have learnt a trade, they have held down a job, they have shared in the organization of a Trade Union, they have learned many invaluable lessons that are wholly missed by a student engaged in whole time formal education.

Formal Education and Life's Lessons

Formal Education is only of use if it is based on the actual conditions of living. Our complicated form of civilization seems to have demanded that teachers should undergo a full time course of formal education *at the expense* of the lessons of life. It is no use pretending that we do not suffer from this, and that we are not, in some sense, somewhat odd because of this.

We formal educators, if we are worth anything at all as teachers, try to construct an alternative life within the school. We are not content with giving formal lessons. We supplement them with games and with the social activities of communal life, and we have tried very hard to make school take the place of the outside world.

It is exciting to note that, in some respects, this artificial life of the school is better than real life in that it eliminates some of the bad things of real life, and yet it is not in any true respect a proper substitute for living.

The tutorial students came to learn the answers to questions which they asked themselves in the course of their living. In school and university too often the teacher has to supply both the dream and the interpretation thereof. The student has often to learn answers to questions which he has never asked himself and to which he does not want to know the answer.

Leisure—a Handicap to Education?

Since its inception in 1906 Adult Education has always been handicapped by a lack of leisure. Essays have had to be written after a hard day's work, complicated by the eternal question of the pressure of overtime. I remember a paper on the *Sense of Time in Shakespeare* sent in to me by a member of one of these classes. It was one of the most remarkable pieces of literary criticism that I have ever read. I asked the student under what conditions he wrote it. He told me he came in from work at seven and, by the time he had cleaned up and had his supper, he was able to settle down to read at ten o'clock. He read every evening from ten to two and got up at six the next morning for the next day's work.

Now the *W.E.A.* thought, not unnaturally, that if such things can be done without leisure, what could these men not do if they had more leisure. The *W.E.A.* fell into a very serious but natural mistake when they came to cater for the unemployed. They thought that men who are unemployed have an abundance of leisure, and, therefore, that the *W.E.A.* would find a great field for work among the unemployed. They were astonished when their efforts didn't come off. They were astonished to find that despairing,

disillusioned and listless men have no interest in education, and they were forced, therefore, to diagnose the wider effects of unemployment.

They found that the worst of these effects was not the low economic standard of living suffered by the unemployed, though it seems almost an impertinence to say this, but the worst effect of unemployment was the sense of having no function in life. These men feel like ghosts. Life to them is not life, and they lack any basis of living on which the formal education of the *W.E.A.* could set to work.

Those very elements which had made Adult Education so good in spite of its lack of leisure were entirely lacking among the unemployed. The unemployed student had lost the ordinary social structure of his life. He is not a member of a social group, workshop or Union. He is an isolated, disillusioned unit. He has lost the use of his hands and he has lost *all that is involved in having a regular job.*

Building a Social Background

So the *W.E.A.* has set out to restore to its unemployed students a social background, i.e., a self-governing club.

Here the student finds work with others, the renewed use of his hands and some sense of an alternative life. Against the background of such a club formal education has, once more, a chance in that the members, given the three assets aforementioned, begin to demand Adult Education once more.

If such a club is to be successful, it must first put recreation in its proper place, for no one but an idiot wants to play games all his life. I cannot imagine a worse form of hell than that boasted by one club whose members had played draughts for two years. Secondly, Members must be enabled to regain the use of their hands in craftsmanship. When a man has been unemployed for only two months the bitterest complaint is: 'My hands are soft'. Once this is true he is done, and he will get back to work slower than the man who has been unemployed for a shorter period. I feel too indignant about the implication of this fact to speak of it with moderation. The successful club must, therefore, enable its members to

get back the use of their hands in craftsmanship which not only unemployment but also mechanized industry has taken from them.

Some of these clubs whose early efforts were crude and distasteful are now making *beautiful* things, and once the men get to this stage, they want to learn, first about the things they are making, and then about more academic subjects. In the early days the *W.E.A.* did not need to concern itself with hand work for its members, because all of them were using their hands in the course of their daily work. The *W.E.A.*, therefore, forgot, or perhaps never realized, how important craftsmanship is to a man, and they had to give craftsmanship its proper place before they could get on further with formal education among the unemployed. For formal education is a continual posing of questions to which we cannot give a correct and definite answer. The answers are all according to the book or according to what we think the examiner wants us to say. An exclusively academic education leads to a state of mind in which we see so many sides to most questions that we cannot really answer them at all. Craftsmanship answers its own questions. You cannot bamboozle a piece of wood. If a door won't fit, it won't fit and no nimbleness of mind will make fit it, but grappling with facts with mind and hands will.

The third advantage of a well-run club is that it gives the men lessons in self-government and makes calls upon their initiative.

Finally the men realize that there are things worth doing in the community that can be done by themselves and for themselves. So many things in our complicated civilization are quite beyond the control of the individual. The main course of unemployment cannot be affected by us, and we get into the way of thinking that the only way of getting things done is by putting pressure on people who will put pressure on other people who may do them.

Work—Life—Economic Demand

It is a healthy thing to realize that in any given social structure there are many things that need to be done that a single man or group of men can do. Our civilization tends too much to be divided into those who take

responsibility and initiative, and those for whom responsibility and initiative are taken. Yet under any system of government, however bad, there are many things that can be done by the ordinary man. Once, in the Rhondda Valley, I met thirty delegates representing 6,000 men, many of whom had been out of work for twelve years and who were never likely to be in regular employment again. Yet, in spite of this unspeakable background to their lives, through common fellowship and effort, life was worth living because they had made it so.

We have been considering two apparently dissimilar groups of people who have yet strangely much in common. The unemployed with no normal background of what could be called real life, and the educated professions who are suffering from the odd results of long term, full time, education. Any decent teacher knows that he has got to make up for the lack of the lessons that life teaches automatically outside the walls of an academic world, and any decent person knows that the unemployed must be enabled to make up for their lack of a trade, and must be helped to find opportunities for initiative and for self-government.

Work *can* be found for the unemployed because there is never a shortage of work in the world, though there is often a shortage of work which has an economic demand. We must somehow separate the idea of work from the question of economic demand. This is not a difficult separation for a teacher to make because so much of the work done in his spare time brings little or no monetary reward. In the War there was a shortage of labour and yet there was always a little unemployment. In the same way in our complicated industrial organizations there is, and will always be, a temporary shortage of labour in one part of the Kingdom and yet unemployment in another. No system will ever get rid of this fact. During the War men were very pleased to be *unemployed*,

because this meant that they were temporarily outside the range of fire. Men who were thus unemployed knew that the army was responsible for them and that though they were not wanted for the moment they were really needed and were an essential part of the system. In the same way it ought to be possible to organize society so that the temporarily unemployed know that, though for the moment they are not wanted, they are really needed and society is responsible for *them*.

In the Midlands employment is very good. There is a definite shortage of labour and men are working overtime. Yet in the country as a whole (I quote from last year's figures) there are two million unemployed of whom one and a half million were unemployed for less than six months. In any complex system of industry, while there might be a shortage of labour in one place, in other places there are people who are not wanted. At present these people who are not wanted at any particular moment are allowed to drop out. This has no moral justification.

Leisure and an Alternative Life

Instead of their leisure making them more fit it makes them *unfit* to go back to work. One of the worst effects of unemployment is due to a loss of security. Teachers may be said to be unemployed for anything from three to six months in the year, yet their real wages are high because they do not suffer from a loss of security, and their leisure is not a burden but a time that can be spent differently and that makes them more fit for their real work. Teachers do not need to build up an alternative life, because their leisure is all of a piece with their work. The question is how far can one build up an alternative life for the unemployed. In the words of an American poet:—

'Who has given to me this sweet,
And given my brother dust to eat?'

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Intellectual Interests in the School

William McClelland

Our changing world requires a new type of thinking from its citizens. How can we best prepare the younger generation to face the vital issues of social and international relationships? Professor McClelland discusses some of the changes which must be made in the traditional curriculum before we can cultivate the intellectual interests which will enable our children to live successfully in a democratic world where leisure has increased.

THE intellectual interests which we should cultivate in the school must be determined partly by the needs of the growing boy, and partly by the nature of the growing world in which his life will be lived. This world is, in its most important aspect, a cultural or spiritual one; and it is the function of education to prepare the boy to live in it, to understand it so far as he can, to continue its growth if he can. It is no business of education to make him accept it as it is.

The most striking thing revealed by a study of the world of to-day is the signs of unrest and upheaval on every side. Everything, indeed, supports the belief that we are in the midst of a new Renaissance, through which humanity is struggling to rise to a higher level of culture than that of the 19th and early 20th Centuries. Humanity seems to be embarking on a voyage into the cultural unknown: we have no longer to prepare our youths for a world of firmly established values and stable social structure, but for a world where everything is in a state of flux. We must, therefore, strive to send out from our schools a strong, flexible, creative generation, with the spirit of adventure of the pioneer, and trust to them the destinies of this old world that has lost its bearings but shows signs of a desire to establish new settlements in the land of spirit.

'A Race of Mental Goose-Steppers'

On the intellectual side this means that we must place far less emphasis on telling the boy what to think, and far more on preparing him

to think for himself, a change which is all the more important in view of certain retrograde tendencies to curtail the freedom of thought of the individual. At all costs we must avoid producing that most contemptible of all things, a race of mental goose-steppers, of disciplined followers of a so-called leader. Human progress is always retarded in these authoritarian regimes: it comes only through the free creative activities of individuals who can think freely and express themselves freely. Unfortunately, too, Providence has not marked the true leader by any sure sign; he is, in his life-time, usually hidden behind a rabble of charlatans and humbugs and leather-lunged nonentities cast up from the political cesspools.

The kind of thinking for which the boy must be prepared is, however, that which is required in arriving at sensible views on the vital issues which face his world; and these are not those of languages, or mathematics, or physics, but those of social and international relationships.

To convince oneself of this one has only to look around the world as it is to-day; a world that, in a fraction of a second, can send a message from one end of the earth to the other, but hasn't a sensible message to send—only orders for guns, and threats of war, and bandit ultimatums; a world that has conquered time and space and the forces of nature but is at the mercy of political racketeers. What the world needs to-day is not more physico-chemical science, but a development on the side of social and international relationships which will make effective for the well-being of individuals the scientific results we have already

amassed; which will ensure that we don't use our poison gases and high explosives to kill the wrong people.

Education and a New Kind of Thinking

The traditional secondary courses do not prepare the boy for this kind of thinking. The claim that the study of mathematics will train him to think on social questions, is as indefensible as the claim that training in tennis will make him proficient in Rugby. Many of the modes of thought developed through the study of geometry, say, will be not merely ineffective but even dangerous in these new spheres. We are, in fact, spending too much time in exercising the boy in the kind of thinking needed in dealing with necessary truth, and too little in the kind needed in dealing with contingent truth. We spend too much time in training him to arrive at *certainities* about things that don't matter and give him too little training in arriving at *opinions* about things that do matter—in weighing evidence, sifting motives, discounting prejudices, and resisting suggestion. We must therefore introduce subjects where the boy will get this kind of exercise; where, after discussion and critical reflection, he will arrive at his own point of view, and be encouraged to stick to it even though the opposing view be supported by the Archbishop of Canterbury or the *Daily Mail*. In this way we might be able to do something to liberate the world from the degrading exploitation of mass suggestion which is such a prominent and dangerous feature of the political life of our time.

In addition to training the boy to think for himself on the subjects which matter most, we must provide him with the fundamental conceptions with which to think; and here again changes are upon us. The world thought of any age has a characteristic structure, in the sense that there are certain conceptions and principles which form the central part of the framework. In the 19th Century, for instance, we had the nexus of general notions that form the foundation of the attempt to arrive at a mathematico-physical interpretation of the Universe. In these days it was no doubt right that the boy should be introduced to such conceptions as force, energy, momentum, and to such fundamental principles as conservation of energy,

scientific determinism, and so on. These retain their importance, certainly; but they are not the conceptions that are fundamental in the world thought of to-day. Wherever one now turns, to sociology, or education, or whippet racing, or philosophy, one encounters the conceptions of biology and evolution. It is to these we now look for encouragement, for the key to progress, for the basis of our values, and for the answer to that hoary conundrum that forms the first question in the Shorter Catechism. The natural sciences, taught together in such a way as to bring out the principles that cut across their fields, should therefore take their place among the intellectual interests which the school should cultivate. Only through these can we build into the structure of the boy's mind the conceptions and principles without which he will be unable to understand and face his world. To make room for these, and for the social sciences, we must telescope the existing subjects, and perhaps omit some of them.

New Subjects—New Methods

We must also teach the subjects by different methods. We must cease turning out pupils with a hatred of the intellectual pursuits of the school and turn them out with live interests—interests that will reach forward into their after-lives and afford some guarantee of the continuance of their intellectual growth after they leave us.

Up to now, interest as an educational aim has had three enemies. The first has been the assumption that all subjects are 'tool' subjects, and that proficiency in use is the only aim in teaching them. The second has been the crude conception of mental training, the idea that the mind is made up of mental powers which can be strengthened by exercise in the same way as a muscle. The third has been examinations.

If we could only lay these three ghosts that haunt our classrooms and education offices we could effect the same transformation in our secondary schools that has already been effected in our Infant Departments. Our secondary schools would become places of interest, satisfaction and joy in work—places where we could cultivate successfully the intellectual interests which would prepare the boy for life in a democratic world where leisure has increased.

Physical Illiteracy

L. P. Jacks

Damaged humanity, contends Dr. Jacks, makes poor material with which to build a new and better civilization. To-day the majority of our men, women and children are physically illiterate, incapable of using their bodies correctly. We must underpin mental and moral education by a sound system of physical education, remembering that before we can train the mind, we must surely train the body.

THERE is one article of my creed which I hold with considerable confidence, and would even go the length of expecting all reasonable men to agree with. I believe that the fate of civilization depends in the long run, and finally, on the quality of the human material that forms the living substance of it. Unless the human material has the lasting quality, the staying power and general soundness which building material ought to have, our constructions and reconstructions are doomed to miscarry, like jerry-built houses, however theoretically perfect the design of them may be. Improved social systems, schemes of economic and social control, new deals, prosperity loans, security pacts—to say nothing of new moralities and new religions—I have not a particle of faith in any of them unless you can assure me that the human material they build with and work upon is sound, or, as we say, 'reliable'. What, for example, is the value of a security pact if the nations who are parties to it are unreliable? Short of that these beneficent schemes are like the wall spoken of in the Bible, 'built with untempered mortar' so that, 'if a fox run upon it', it falls down. And if I were asked to say whence the present troubles of the world have arisen, the confusion and the chaos we are all deploring, I would answer that the unsoundness of the human material has far more to do with it than the errors of statesmen or the faults of the social system, serious as these may be. I believe all this so firmly, though perhaps it is only a truism, that, for my part, I would be well content to call a halt, a long halt, in our other reforming operations, so that

we could concentrate our intelligence and our energies, for the next generation or so, on the major problem of improving the quality of the human material. I hear much talk of developing our national resources, of 'new deals' to be set on foot and 'prosperity loans' to be raised for that purpose, but ever and always the thought comes back to me, that of all our national resources and assets by far the greatest, by far the most valuable, and by far the least developed is the people themselves. A vast mine of undeveloped skill, and skill is another name for wisdom in action, is waiting for development. If I had the raising of a 'prosperity loan' I would raise it for developing *that*, and I would do it with the certainty that more 'prosperity' would come out of it in the long run than out of anything else that could be devised.

Human Material—the Foundation of Civilization

There is a tendency in our time to become so occupied with the social and political superstructure that the foundation of it all, which is the quality of the human material we are building with, does not get the attention it ought and sometimes is forgotten altogether.

I am not so pessimistic as to think that men everywhere are decaying. But there is enough human decay going on, especially in our cities, or, let us say, enough human damage, to give us very serious concern. In spite of all that public health legislation has done there still remains an amount of damaged humanity that is certainly rather terrifying. You get a glimpse of it in the statement of a recent medical report

that 60 per cent of the population of London suffer more or less from what is known to doctors as neurasthenia—weak or disordered nerves, and the low or irregular vitality which follows that condition; or from another report on the health of children in the elementary schools, which states that 70 per cent of them are physically defective in one way or another, which corresponds with the percentage of rejections among the young men who offer themselves for the army. All that means damaged humanity. It makes a poor foundation for good citizenship. Indeed the more perfect we make our social system the more trouble we are likely to have from the disordered nerves and the physical defects of the members.

Ready Made Pleasures

And what about the problem of leisure? If you study the popular leisure amusements of the day you will find that the silliest of them, and the most vicious of them, are precisely those which appeal to the low and irregular vitality consequent on weak, exhausted, muddled and disordered nerves. Stimulants of many kinds, of which 'sex appeal' is probably the chief, external excitements, ready-made pleasures in endless variety, which can be bought for cash down without the least exertion or skill on the part of the purchaser—all these flourish on the soil of disordered nerves and physical defectiveness. If you could abolish these evils, or even reduce them, you would go a long way towards solving the problem of leisure. There would be a change for the better at the leisure end of life—a change, I should say, that would make the leisure of the people much more enjoyable than it is now. For, after all, these ready-made pleasures on which we spend so much of our money are, most of them, rather thin. Those who are rich enough to buy a lot of them are apt to get frightfully bored. If you want to see people who have the look of being bored to death, the place to go to is a modern pleasure resort.

But apart from physical defectiveness, neurasthenia and the positive diseases, of which the vast population of our hospitals bears witness, there is another phenomenon deserving of very serious consideration from

those who are concerned in raising the quality of the human material. I have named it 'physical illiteracy'. This of course is a figure of speech, but I think it a useful one. By physical illiteracy I mean a condition of the body parallel to the mental condition of a person who has never learned to read and write. What are reading and writing? They are the first stages of an education which aims at developing the skill of the mind, valuable not only as useful arts in themselves, but still more for what they lead up to in developing the mind as a knowing and thinking organ. A physical illiterate is a person who has never had a similar grounding for developing the skill of his body, ignorant, one might say, of the physical A.B.C. Such a person may be in good health as judged by medical standards, just as a man who has never learned to read and write may be, notwithstanding, quite an intelligent person. But just as your mental illiterate, however intelligent he may be, is shut out from a world of culture by his inability to read and write, so your physical illiterate, however healthy he may be, is shut out from a world of skilful activities which add enormously to the joy and the value of life.

Physical Illiteracy

Immense efforts have been made to abolish mental illiteracy, the evil of which is admitted by everybody; but, so far, nothing parallel has been done, to get rid of physical illiteracy, the reason being that the evil of it is not generally recognized.

Perhaps an illustration will best convey what physical illiteracy means. I was once standing in a field with a companion when a procession of cross-country runners, belonging to a Harriers Club, passed us by. My companion was an Oriental philosopher, who was also a physical expert, trained in the discipline of Yoga. He watched the procession with a critical eye. Many of the runners were badly blown and some were in evident distress. When they had all passed he turned to me and said: 'What a dreadful sight! Not one of those men knows how to run'. From his point of view, that of an expert in physical economy, all those men, members of an athletic association though they were, were physical illiterates. With that I will couple the remark once made

to me by the headmaster of a large elementary school of nearly 1,000 children: 'Not 5 per cent of the children in this school know how to stand, to sit, to walk, to speak or to breathe'. Not more than 5 per cent in that school, which was in the slums! I wonder what the percentage is at Eton and Winchester, at Oxford and Cambridge!

Teaching a Physical A.B.C.

On the other hand, officers in the army, in contrast with University dons, understand immediately what is meant by physical illiteracy. One of them wrote to me the other day: 'Physical illiteracy is the normal condition of our recruits, I mean of those we accept, to say nothing of those we reject. They pass the tests for health and measurements, and may be classed as A1, but, like those children in the elementary school they don't know how to stand or walk. They have no control over their ordinary movements and are quite incompetent to march in step or keep a united front. It takes months of drill to teach them their physical A.B.C'. I mention that with some hesitation lest you should think that I am going to recommend universal military drill, which I am not going to do, though one might recommend something worse.

Citizens and Soldiers

There are three qualities which the drill of the soldier aims chiefly to produce—co-operative skill in keeping direction, steadiness in keeping a united front, and self-control under difficulties. These, when you come to think of it, are the very qualities which the peaceful citizen needs for the discharge of his civic responsibilities, for the conduct of his life in general, and especially for that part of it which falls into his leisure time. In the army, skill, steadiness and self-control are related of course to the fighting and manœuvring purpose of the soldier's calling. They are not to be acquired by reading books, attending lectures and passing written examinations in the military art, nor even by listening to eloquent advice from the commanding officers. They all have a physical basis, and the soldier is educated accordingly, by methods scientifically thought

out for that particular purpose, and brought to a high pitch of technical perfection.

Now all that needs translating into the social equivalent. In our education of the citizen we have yet to realize that physical illiteracy is as incompatible with good citizenship in peace, as it is with good soldiership in war; and, further, that the skill, steadiness and self-control needed for good citizenship have a physical basis, no less than the same qualities so essential to the soldier's calling. I contend that our entire system of mental and moral education needs underpinning by a physical education adequate to support the mental and moral superstructure, adequate to produce the skill, steadiness and self-control without which mere knowledge is apt to be futile or even dangerous.

There are no statistics of physical illiteracy—naturally so—because we are only just beginning to realize that such a thing exists. But you have only to study an ordinary crowd, at a Test Match, on a race-course, or even at a political meeting, to see that physical illiteracy is a frightfully common condition. I cannot believe that our efforts to educate the human mind are in the least helped by that state of affairs. Indeed, if I were making out a list of the obstacles that hinder the work of the mental and moral educator I should put physical illiteracy at the head of the list. One of the chief reasons why so many people to-day make a bad use of their heads is that they have never been taught the use of their hands. Or consider that schoolmaster with a thousand children whom he is expected to interest in the things of the mind. Does anybody suppose that his work is made easier by the fact that not 5 per cent of them know how to stand, to sit, to speak or to breathe?

Educate the Body—then the Mind

I know of few things that would pay better, that would yield more valuable results in the intellectual, moral and social worlds than a great national effort to get rid of physical illiteracy. Your problem of leisure would begin to clear up and we should have a saner world all round.

All human education, says Aristotle, begins with the education of the body. Without that

as the necessary foundation all that mental education can do is insecure and largely futile. Never lose sight of that principle in your efforts to educate people for leisure. The man who takes an uneducated body into his leisure time will lack the one essential quality which gives to leisure its meaning and its value, the quality of self-control. He will be a prey to external allurements and will drift miserably from one ready-made pleasure to another—as millions of our physical illiterates are doing to-day. For leisure, says Aristotle, is that part of life when we are relatively our own masters. And how can we be our own masters if we lack self-control? And how can we have self-control if our bodies have never learnt to control themselves, even to the extent of learning how to stand, to sit, to walk, to speak or to breathe—leaving all that to the rule of do-it-anyhow and go-as-you-please, thinking it beneath our dignity to attend to such matters—after the manner of a public school boy or a University don?

Attacking Physical Illiteracy

Leaving aside these general considerations I now turn to the practical question: How is the attack on physical illiteracy to be conducted? The obvious answer is—by instituting a right method of physical education, by entrusting it to competent instructors, by integrating it with the national system of education, by making it universally accessible in the same way as reading and writing, and finally, by giving it a place among the tests by which educational efficiency is judged and rewarded; the object being, not to produce a race of athletes, capable of performing exceptional feats, but to bring the body of the citizen under intelligent self-control for the normal activities of life.

A right system would differ considerably from most of the systems or methods hitherto practised. It would not make the mistake, which most of our existing methods do make, of training the body on lines which have little or nothing to do with the training of the mind. It would be no 'mix up' of academics and athletics, of book learning and games. It would be founded on sound knowledge of the relations

between mind and body. It would never seek merely to take the devil out of the young people, but would aim rather at kindling the divine spark to a brighter flame. It would utilize their 'superfluous energies' instead of merely letting them off. It would be mental education as well as physical, but with this important difference from mental education as we commonly practise it, that instead of training the mind as a disembodied thing, which is too often done, we should now train the mind through its embodiment and as embodied throughout.

Rhythm, the Link between Body and Mind

An ideal system of physical education might be defined as one which trains the pupil *to think with his whole body*, and not with his head or his brain alone—the whole body treated as the organ of intelligence, through which his thinking finds expression, and not his thinking alone, but his moral ideals and his social aspirations—all of which are likely to miscarry when they work through bodies that are physically undisciplined and illiterate—an important point which moralists and preachers are apt to overlook. In all this a special care would be devoted to the education of the *hand*, because the hand is the working end of the whole body. Such would be an ideal system of physical education, as the Greek philosophers conceived it, and the Greeks did to some extent practise, with notable results in their spiritual achievements.

I cannot claim that any such system is in actual existence. But I observe that approaches to it are now being made in several directions and there are many hopeful signs. Notable among them is the work of Dalcroze, whom I regard as among the foremost of educational reformers. What Dalcroze did was to work out a system of training which begins in rhythmical control of bodily movement and leads on from that to rhythmical control of mental activity—essentially a method of training mind and body as an inseparable unit, and one that is obviously capable of endless extension and adaptations. That 'rhythm' is the connecting link between the training of the mind and the training of the

body is a truth as old as Plato, and it was from him, I believe, that Dalcroze derived it.

There is little doubt that music will enter largely into the physical education in the future. Instead of mechanical movements, suddenly interrupted and broken, 'physical jerks' as they are called, which exercise the body as though it were a rigid skeleton mechanically jointed—instead of that the movement practised will be the unbroken and continuous flow of a living thing—the flow of life—falling into cadences and rhythms, orchestrated rather than regimented, and flowing on from start to finish like a piece of music—which is exactly the way in which a well-trained mind goes about its business, mental jerks being as foreign to the nature of the mind as physical jerks to the nature of the body. I rejoice to see that the new syllabus of

Physical Education is a distinct move in that direction. Any day now, if you visit an elementary school, you may hear the piano going during the period of physical drill. That is a most encouraging sign—the entry of music, of rhythm, into physical education.

Improving Human Material

I began by saying that everything depends on the quality of the human material which forms the living substance of society. If we can find some way of improving that, I could almost be content to leave all else on the lap of the gods, the problem of leisure as well as the problem of work. I have tried to indicate one way in which I think it might be done—one contribution towards doing it—the abolition of physical illiteracy. Doubtless there are others. But this, I venture to think, is fundamental.



Morte d'Arthur. John J. Hunter, 18 (Alloa Academy)

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Art in the School

Gregor MacGregor

The author discusses the meaning of art, and the problem of training the public's taste so that there will be closer co-operation between Art and Industry; he sees the solution in a closer alliance between Art and Handcraft and their broader development in our schools.

IN a report issued recently by the *Council for Art and Industry*, the need for greater co-operation between the two is strongly emphasized. In the opinion of several critics, many of our manufactured goods betray weakness in design and conception and a striking lack of originality. It has been said that the manufacturer produces what the public wants; and if they desire loud patterns and garish decorations, the makers must produce these, since it is their business to make the things that sell.

If the public taste improved, a demand for better goods would arise and manufacturers would turn out more tasteful products. But much must depend on the training of the artist and the craftsman and perhaps even more on the training of the public. Clearly, therefore, there is a place for Art in life and an important place for it in education.

Evils of Formal Instruction

Art is concerned with doing and making things tastefully. Implanted in every child is the desire for self-expression and it is the business of education to provide opportunities for the child's efforts and to guide them towards a natural development of skill.

In these early years, this expressive power is a tender plant and much harm can easily be done; the child is peculiarly sensitive to repression and nothing daunts him more than discouragement.

In my opinion one of the greatest tragedies of education has been the manner in which schemes of instruction have been imposed upon young people as interpretations by Headmasters and Administrators of what the child

ought to know and ought to do. Art has been too frequently represented simply as drawing. The pupils were enjoined to reproduce shapes and copy representations of conventional form handed down from previous generations of teachers. In the process he was supposed to acquire skill in reproducing lines and shapes. Quite early he was introduced to model drawing and he was trained to observe and draw what he was supposed—and told—to see. Common objects followed and he obtained an insight into the apparent appearance of pots and pans and handy articles of house and garden. Then the formal elements of perspective were introduced and at last nature drawing came along and the pupil took to sprays of leaves and flowers. This in turn led to colour and an attempt to reproduce tone and blend.

Drawing of this type culminated in the still life work of the post-intermediate department in the Scottish Secondary School. A few pupils with well balanced powers of hand and eye succeeded in acquiring a considerable degree of skill. Some became successful draughtsmen in later years; but few became genuine artists unless they came under the influence of a living artist who fanned the living flame of their creative aptitudes.

Significance of 'Art'

Within recent years, art instruction has much improved in Scottish Schools. In the best of them, formal drawing has gone by the board, and an attempt has been made to get down to the fundamentals of Art. Encyclopedias are poor guides to the meaning of Art; no two of them agree as to the meaning of the term. I have even failed to find two artists who agree

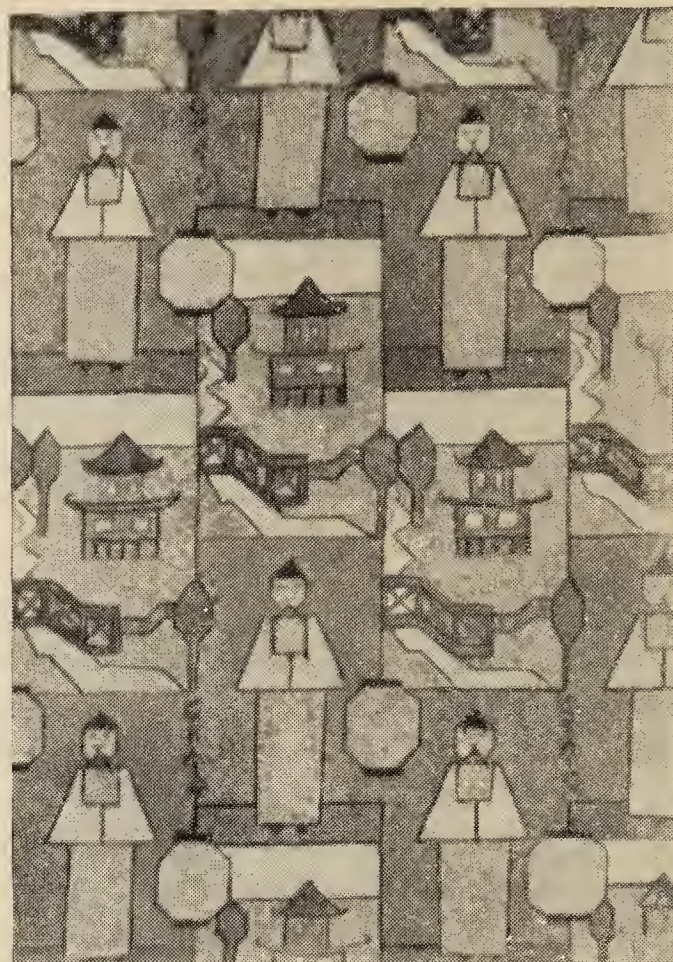
on art conceptions. I have been driven, therefore, to consider the derivation. The ancient root-word implies a fitting thing. In this sense, and it is a broad sense, an artist becomes the producer or doer of a fitting thing. This resolves Art into a meaningful activity, fittingly executed, and there is thus a primary element of activity in Art which is of fundamental importance—especially to education. School art indeed includes three important elements: the element of doing, i.e. activity; the element of meaning, i.e. purpose; the element of suitability, i.e. fitness for purpose.

We are mainly concerned in education with the beginnings of Art and we are sure to be side-tracked if we diverge from the fundamentals. The formal drawing of the past was a divergence from creation and self expression; since it was mainly an attempt to cultivate certain representational skills by laborious effort. In the attempt the spontaneity of the child was lost and in most cases individuality was destroyed.

Skill follows Creative Work

Impressed by the need for a new orientation, the art teachers of Fife abandoned formal training in drawing fifteen or twenty years ago. To-day initiative is encouraged by individual methods of instruction and plentiful opportunities for creative effort are provided, and children who are unable to raise any enthusiasm over flag drawing derive a peculiar delight from drawing a house or depicting a scene which lives in their imaginations. We have found that imaginative drawing makes a wonderful appeal to young children, especially between five and ten, but this expressive power is very unevenly distributed, good work being confined to the gifted few. Amongst pupils endowed with imagination, good work is frequently produced in their spare time, when they are unfettered by restricting influences. In imaginative drawing, executive skill lags behind and follows expression; it is not the precursor of creation but its follower; it is the outcome of practice and practice arises from the desire for further effort.

Convinced that creative power was widespread among children, Fife teachers tried a further experiment in the production of



Repetitive design by a Fife school pupil

repetitive designs. The interest roused among young children by stick printing served as a starting point. Certain classes of Junior and Senior children were tried out in a short course of pattern-making work. Simple straightish lines were first attempted; repeating slopes followed and then curves. Practice led to straighter lines, more flowing curves and better joins. The children were delighted with the effects and the completed pattern became a source of rapture. Each child was embarked on a new adventure; each new attempt brought a new satisfaction and the patterns grew in complexity, as skill increased and as colour was introduced.

School after school tried the experiment and those in very poor areas achieved signal successes. A general survey of the results has led me to the following conclusions. First, there is abundant creative power awaiting development in our schools, and this development is particularly fruitful between the ages of five and fifteen. Then, unlike imaginative drawing, good quality work in design is not confined only to the gifted few. First rate work was produced by very mediocre pupils and retarded scholars were quite successful. In fact the satisfaction

obtained by the slowest scholars was particularly gratifying. In this work, too, skill follows creation, as the outcome of practice stimulated by the desire for self-improvement.

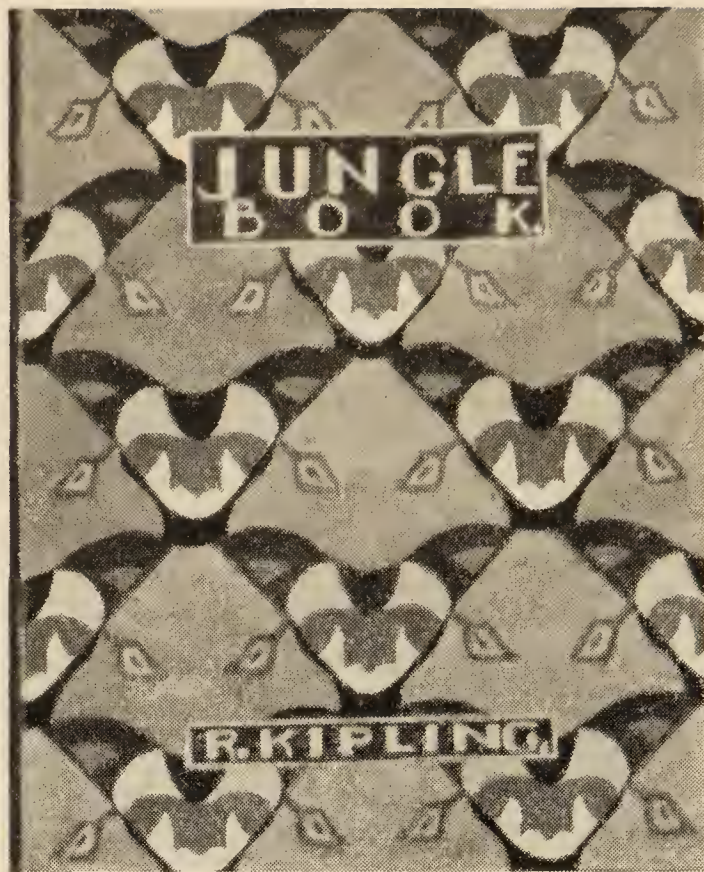
Design work does not, of course, cover the whole field of art training, though there are some teachers who would do nothing else and hence often neglect useful work. Representational drawing, treated as an individual project, provides opportunities for individual interpretation. The skills of representational drawing can be developed appropriately as variants of the expressive skills. The wise teacher should sense the right moment for drawing attention to the qualities of receding lines and the blending of tones, etc. In many schools, one period a week can usefully be spent in the rapid drawing of linear shapes of flower and animal forms that have an appeal of interest to the young learner, and the ways of improving tone and blend, balance and proportion can be taught incidentally as need arises.

Handwork, the Partner of Art

From the beginning, opportunities should be given for applying ideas of design and decoration to hand-made articles. Handwork itself is a form of applied Art, for Art and handwork are natural partners. The art teacher should exercise an influence over the handwork scheme. Purpose and utility should be observed from the beginning, and fitness and suitability towards some aim should always be considered.



Repetitive design by a fourteen year old pupil in Fifehire



Design by a thirteen year old Fifehire pupil

The child's own wishes should be taken into account, and if he wants to make a house or a doll or a horse, he should be encouraged to do it in a suitable medium.

About ten years ago, new schemes of co-ordinated art and handwork instruction were drafted in Fifehire, and a definite effort was made to allow the artistic influence to flow over from drawing to handwork. In the early stages paper folding and cutting received attention with primitive ideas of design and decoration. Raffia work, cane work and clay modelling followed. The scheme was completely successful. Four years ago at the suggestion of Sir William McKechnie of the *Scottish Education Department*, an experiment was made in linking up Art and Needlework. Paper cutting and folding are used as a prelude to drafting and pupils were trained to draft and measure patterns to scale. Use is made of the darning principle through introducing a large blunted needle; raffia work, interlacing and pleating illustrate the principle of weaving. Both boys and girls enjoy knitting and making designs on a background of canvas. At eight, the work of boys begins to diverge from that of the girls and card board modelling leads to constructive wood work and light metal work. The improvement in the children's power of decoration and drafting

is marked and the improvement in their taste is considerable.

Educating Taste

Taste is a difficult word to define; there is however considerable agreement over matters of agreeable tone and blend and in the pleasing influence of proportion and balance. There appear to be stages in the development of taste; loud colour and garish decoration make an appeal to the younger children and they are weaned from this by experience and training in observation.

I do not believe that appreciation can be developed, at least in the early years, by lectures. It comes by doing, observing, sensing and feeling. As the pupil acquires skill he learns to appreciate the results of skill, and at every stage, pupils should be shown good work for their stage and the next. In later years, visits to Art Galleries are of value if there is a skilled interpreter who can explain artistic skills and influences.

We have to arrange a transfer of favourable attitudes towards artistic and beautiful things. It can be done by a purposeful cultivation of taste, by the development of artistic doing and making, by the expression of fitting ideas, by

the exercise of creative powers, by observing and sensing harmonious and rhythmic qualities and expressing them in handwork and craft work. We must arrange for this carry-over of Art into Life, and the development of æsthetic appreciation lies undoubtedly with the cultivation of arts and crafts in our schools.

In Fifeshire, we are beginning to feel this uplifting movement, and in my opinion the Arts and Crafts Exhibition in Madras College shows a definite advance in art development in this country, while there is evidence of a definite flow over of artistic influence into craft work.

The influences, constructive and æsthetic, which are characteristic of art and craft activities, can become uplifting influences of supreme value for the whole of education. Hence the importance of giving more time to art and handwork instruction in schools, so that they may be given their place in the sun.

The wise use of leisure demands a wise way of living. The best way to live is to do—to do fittingly with a well conceived purpose, and the hope of a new life and an uplifting leisure lies in a whole-hearted participation in arts and crafts.

The Illustrations in

this number are reproduced from some of the delightful work shown at the Exhibition of Arts and Crafts held in Madras College, St. Andrews, in connection with the N.E.F. Conference this August. The exhibits illustrated the work of Scottish, English, and Northern Irish pupils of all school ages and included line and water-colour drawings, pattern drawings, Celtic art and poster work, etc. Crafts included needlework, embroidery, weaving, linoleum cutting, wood-carving, metal work, etc.

The outstanding success of this Exhibition was very largely due to the untiring and skilful work of the organizer, Mr. Gregor MacGregor, Director of Education for Fife.

Education for Leisure at School

T. F. Coade

Leisure brings us freedom to be ourselves: it will remain a problem till we dare to be ourselves. But we cannot face reality unless life has meaning for us. Work and leisure need religion to give them purpose, and the link between them is creative activity.

CHILDREN cannot be instructed how to enjoy leisure. They can, however, catch a zest for life from companionship with those adults who are themselves truly alive. They will then be ready spontaneously to grasp at such opportunities for the sound and positive use of leisure as wise parents and teachers put in their way. So the solution of the problem of training the rising generation depends only partly on the provision of more time and wider opportunities at school; mainly it depends on the kind of people their parents and teachers are, and on what their attitude to life is.

Leisure—Freedom to be Oneself

There are to-day vast numbers of undisciplined and unreliable men and women who are a prey to almost any emotional stimulus, any craze that catches their fancy. There are millions of unemployed whose whole time is in a sense leisure. Even those in employment will have more and more leisure as mechanisation proceeds, more time in which their minds are unoccupied by their work, more time to be free, if they know how. As soon as a man stops work, he is not only free to be himself; he is compelled to be himself, or to take the only alternative, which is to flee from himself.

Most people simply flee from their work and themselves into one or other of the numerous and varied retreats, into the fantasy world of speed and physical sensation provided by cars, cinemas, dog racing, cheap newspapers, cheap literature and cheap music. Life becomes a perpetual flight from the centre of our being to the circumference, which is exactly where the leisure problem can never be solved.

We are ourselves the results of a bankrupt system of education, or at any rate, of one that no longer answers the demands of modern life. It failed, when we were at school, to awaken or even touch our own finer susceptibilities and allowed us to be over-stimulated by trivialities. When the awakened man or child sees the highest, he needs must love it. It is the business of education to open our eyes that we may see it. I believe most of our extravagances and stupidities are ignorant or thwarted attempts to find truth, to find love, to find joy, to find rest. They are simple evidences of that divine unrest which is at the root of all progress—'a hunger and thirst after righteousness', which, if it had been understood in youth would have been the means of enabling men and women to find ordered and happy lives.

What is it that changes life from a kaleidoscopic dream into a reality? I am quite convinced that it is above all an *intuitive awareness of purpose*, a faith in the operation of a scheme in which each individual has a small but significant part, a belief in the existence of a pattern inherent in the complexity and apparent chaos round us. The leisure problem becomes acute in proportion as life loses its meaning; in the same way the leisure problem at school grows when children are unaware of the purpose in the life and curriculum of school.

Work, Leisure, Religion

Now the kind of purpose most likely to be intelligible to children is surely a creative purpose, and this is where the problem of leisure seems to merge into the problem of religion. If religion is to be vital and significant to the child, it is imperative that we should

recognize the connection between creative activity in work—and especially in leisure—and the growth of that which is religious in him. And the connection between leisure and religion, as between work and religion, is the faculty of creation. The recognition of this fact is quite essential if the religion of children and adolescents is to become real and personal. Surely the aspect of God which children first come to understand is that of God the Creator. From the very earliest years that which brings the child most joy is making things. When he is completely engrossed in making a story, a picture, a boat, he is probably enjoying the highest religious experience of which he is capable *at that age*. And it is because we never allow him to know that, but leave him to think of religion as a matter of formal prayers and services, that the most vital and significant of his experiences seems to him to have nothing whatever to do with religion or God.

If the child or adolescent can come to understand that when he is engaged in creative work of any kind, he is, within the limits of his own nature, working with God, acting as the channel through which the Creator Spirit is finding expression—then life can take on a new meaning and religion begins to be real to him.

But the recognition of all this is not, in itself, enough. Nor is the situation met by the provision of abundant opportunities for creative work in schools *during free time*. It is necessary that children should be trained in creative work, not only in free time but during school hours. The mere inclusion of music, arts, crafts, drama, etc., in the regular time-table would give them a new prestige in the eyes of teachers and children and raise them above the status of rather tiresome hobbies which they too often occupy.

It is no use giving a child or an adult leisure and expecting him to be able to draw and model by the light of nature. Both for practice and for critical appreciation, skilled instruction and contact with competent craftsmen and artists are necessary. It is of little use to rouse the desire to create unless sufficient technical skill can be imparted to make the child's own creative work bear some relation to the high standard we want him to set up for himself.

There is a general awakening to this truth,

but I am nevertheless depressed by the small number of people who are courageous enough to envisage a *radical re-thinking-out* of the curriculum. There is a tendency almost everywhere to shirk fundamentals, to tinker with the problem, introducing a little carpentry here or basket-making there, a little musical appreciation, an invitation to a psychologist to talk to the staff. It is no use. Youth is clamouring for an education that is an organic whole, not a patchwork quilt.

Responsiveness—Responsibility

The aim of the new curriculum can be summed up in the one word, co-operation; co-operation with life and co-operation with others. By co-operation with life, I mean exactly what I think Christ meant by the first and greatest commandment—to love and serve God; to unite ourselves with, and work with, His creative purpose in proportion as our understanding grows. And by co-operation with others I mean what He meant by the second commandment, which was not only 'like unto the first' but implicit in it and dependent on it.

Now, co-operation cannot mean anything unless it is spontaneous. Compulsory co-operation is little more than moral slavery. Therefore I suggest that the first step towards training a child to co-operate spontaneously is to awaken its responsiveness. If we call loving and serving God *Responsiveness*, I think we can call loving and serving our fellow-men *Responsibility*. And I would suggest that only those children who grow into real, full responsiveness can ever become truly responsible men and women. I believe the unwillingness noticeable in youth to-day to make choices and accept responsibility is largely attributable to the failure of parents to awaken their responsiveness at home and to the success of teachers in killing it at school.

Many opportunities of training in responsiveness are lost by neglecting such branches of education as arts and crafts, which are usually crowded out of the curriculum. The object of art teaching at school is not to train boys to be artists or perfect technicians; it is to open up one of several natural and satisfying outlets

for the universal urge to create. What inspiration, what reinforcement, does the training which a child receives in arts and crafts give to him when he is faced by uncongenial occupations or is thrown back on his own resources in later life?

Value of Training in Crafts

First, it enables his awakened responsiveness to find a satisfying way of response. This involves that co-ordination of hand and eye and brain which teaches self-control in the best possible way. From control comes the beginning of a sense of mastery and confidence. Mastery and confidence are attitudes which can be transferred from one activity to another, and make a child's approach to a new subject or problem more positive and therefore more likely to be successful.

Secondly, the practice of a craft gives the best opportunity of developing the power to

concentrate. I am certain that many boys who come up to Public Schools suffering from the lack of power to concentrate need never have arrived at that stage if a fair proportion of the excessive time they have spent in Latin and abstract mathematics had been devoted to more practical work.

Thirdly, of course, the practice of arts and crafts, as of music, acting, writing, etc., increases the variety of occupations in which boys and girls may spend their leisure happily both at school and later on. These occupations are not escapes from life because they do call for adventure, for positive creative energy in thought and action, and not merely for the capacity to receive impressions.

In schools where enough leisure is provided and boys and girls are trained to use it positively, there comes into the life of the community a new simplicity or naturalness. But in leisure—the time when we are able to be ourselves—we need to be more than natural:



Noah's Ark: An example of Needlework Group Work by Senior II boys, Balcurvie, Fife

we need to be real. Real people are those who, when freed from the occupations that outer necessity demands, use their leisure in one of two ways: either in direct creation, as in music, art, drama, building, modelling, writing, etc., or in 'positive receptivity', in the enjoyment that comes from the contemplation of, or immersion in, the creative work of others—art, music, literature, indeed all those forms through which the unseen world of Truth, Beauty and Goodness has penetrated.

Make Peace Adventurous

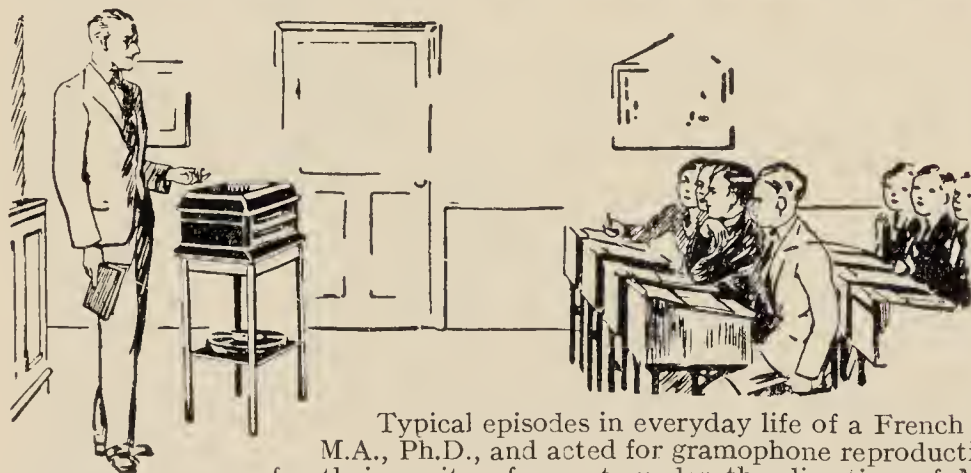
The two great leisure obsessions to-day are Sport and Sex; and these in their crudest forms will continue to be enough at all events to pass the time, unless they can be transformed into something finer. Sport is the outlet for the innate desire of youth to live dangerously. I believe war can be avoided during the next ten or fifteen years only if we can make peace sufficiently exciting, sufficiently adventurous. More and more must be done to bring hard genuine adventure within the reach of boys and girls. Scientific discovery is making life

too easy for young people: they crave hardship as a birthright.

A great deal of blame for the obsession with sex which prevails is due to the bungling of parents and teachers. The situation is made worse of course by those money-makers who exploit this obsession in the press, in theatres, in cinemas and in advertisements. It is for us to discover how we can enrich the lives and experiences of the young while they are under our care so that they will be dissatisfied with this superficial, impoverished conception of love and demand something fuller and deeper, which is not only physical, but reinforced and transfigured by qualities of mind and spirit which we shall have helped them to develop at school.

To live creatively, to live adventurously, to live deeply and abundantly, that is what we are required to make possible for those we teach. The first step is of course to live thus ourselves. Our own attitude to life depends on our attitude to leisure, and our attitude to life can often best be gauged by a scrutiny of our leisure.

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Play Centres and Play Leaders

A. J. Lynch

The Play Centre Movement is expanding into a real demand for open-air as well as indoor activity; but if it is to develop, it must find not only open spaces for children to play in and equipment for them to play with, but also leaders. Mr. Lynch describes the position, forecasts the future and discusses the possibilities of finding leaders among both voluntary and professional workers.

IN the expansion of Play Centres and the promotion of Play Leadership, there is undoubtedly a movement which will have an important bearing on the problem of the use of leisure, for it must not be forgotten that this problem not only affects the adult and the adolescent, but also the young child. Already in Great Britain, the *National Playing Fields Association*, those responsible for establishing Play Centres, as well as many educators and administrators, are giving consideration to the small child's need for play, for creative activity and for companionship.

It is scarcely possible, however, to discuss the extension of Play Centres, especially those out-of-doors, without realizing the acute difficulty of finding space for children to play in. And this difficulty the *National Playing Fields Association* is striving to overcome. But though it has already been instrumental in adding thousands of acres to the land available for play, much remains to be done. Take London. Approximately one-sixth of the total population of this country has gravitated to London, and is living in an area of about 20 miles square. That vast population needs at once 52,000 acres of public Open Spaces. As nearly as it is possible to estimate, the whole of the Open Spaces hitherto secured do not exceed 26,000 acres, or exactly one half of the present requirements. So deficient is the supply of *bona fide* Recreation Grounds that the *London County Council* can only find limited facilities for cricket and football for one-third of the clubs applying for pitches. The fortunate clubs are

allotted pitches on eight occasions during the football season, the others get a game now and then as visitors, but that is all. In my own district, for instance, 52 clubs recently applied for seventeen available pitches!

Clearly we must use every endeavour to add to our open spaces if we are to hope for the rapid growth of Play Centres both indoors and out.

The Play Centre Movement

The Play Centre Movement, as an entirely voluntary organization, received its greatest impetus some years ago from the late Mrs. Humphry Ward. It was carried on mainly indoors, in schools or suitable buildings, in congested areas, particularly in London. It sought to remove children from the streets, not merely for safety's sake, but to give them warmth, friendship and recreation. In more recent years, some Education Authorities, seeing the necessity for, and success of, the work, took over and administered Play Centres through paid organizers who were usually qualified teachers. It is only natural that the occupations of these Play Centres tended to become rather passive, and sometimes consisted of nothing more active than Ludo or Tiddlewinks. But where space was available, many enlightened teachers encouraged activity through drill, dancing and games.

Nowadays there is a real demand not only for indoor recreation during the winter, but for open-air activity, specially during the summer,

and it is becoming evident that it is not enough to have open spaces available, or even to provide equipment; it is also necessary to attract more children and to help them to organize their play.

Too Devitalized to Play!

Dr. Jacks, who, more than any other single individual, has kept the subject before the public, recently told of an experience in a public park in a great industrial city. It was a fine Bank Holiday and the whole place was swarming with children and adults. 'Going on my rounds', said Dr. Jacks, 'I carefully noted that not more than 30 per cent of the children were playing any kind of recognizable game.'

'The large majority of them were wandering about, or lying about, rather miserably, too inert, too devitalized perhaps, to want to play games

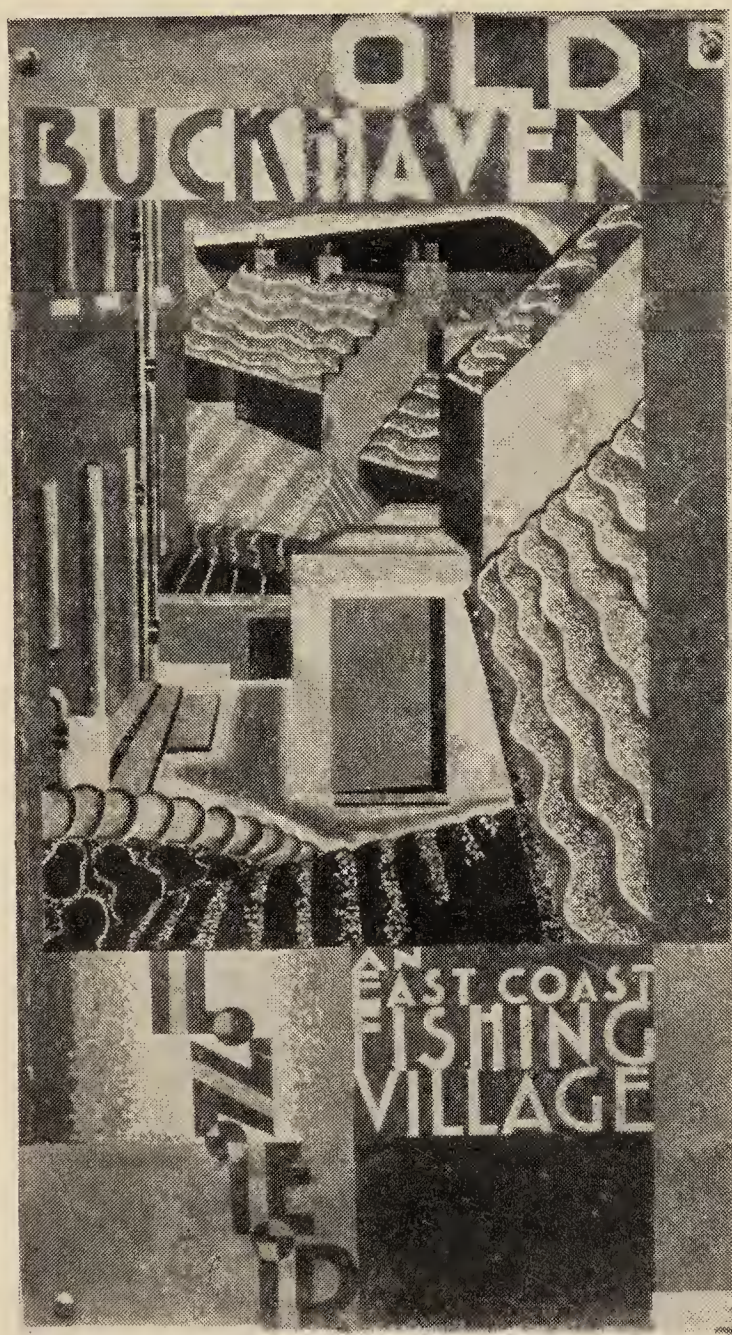
or perhaps to be able to do so. The only people in charge of that great park that I could find were a few old men dressed up in uniform and armed with sticks. . . .'

Dr. Jacks' picture can be duplicated by everyone from his own experience. True already in Manchester, Cardiff and Glasgow, in Gloucester, Exeter, Swindon and elsewhere, efforts are being made to give the children the intelligent leadership and guidance which would double the human value of such playing fields. But the experiment is only in its infancy.

From my own experience, I know how much can be done. Since 1915 it has been my privilege to run an old scholars' club in connection with my old school. They had an enthusiastic games and gymnastic section, and as I was interested in the Play Centre Movement, I suggested to the club members that four or five of them should undertake to supervise, one or two nights a week, the games of the children who used the school playground after school hours. They agreed to try, and the experiment was a success. Forty to fifty children came regularly, and, using the club's apparatus, they were able to have an entirely enjoyable and purposeful two hours. At another school a woman teacher who happened to be an officer of the local J.O.C. voluntarily tried a similar experiment with a group of girls, also in a school playground. This was successful too. In both these experiments I seemed to see an ideal arrangement. The school playground was open—children used it, they needed a leader—these leaders were forthcoming because of their enthusiasm for activity.

Leadership in Play

The *London County Council* is taking up this side of the movement with considerable spirit. Its *Education Committee* has decided to appoint games leaders and organizers for school playgrounds which are open after school hours and during holidays, in order that children may be able to play away from the streets. A proposal for the development of the organized use of such playgrounds outside school hours is included in the three-year programme, 1935 to 1938, at an annual cost of £1,500, £2,000 and £2,500 respectively. It has now been decided that during 12 weeks of next summer, 40 games playgrounds shall be open generally for



Tom Esplin, 17 (Buckhaven High School)

two hours on three evenings a week and that paid 'games leaders' shall be engaged and equipment provided. In the first instance, two temporary organizers, giving part-time to the work, will be appointed at a fee of £60 each, plus travelling expenses. Each playground will have a games leader, assisted where necessary, by a second leader, and the rate of pay will be 7s. for the first, and 6s. for the second games leader per attendance.

This, however, does not touch the parks. Here perhaps I may refer to another experiment which interested me greatly. It was an attempt in my own area to revive country and folk dancing in the open air. The music was provided by loud speakers from a gramophone. The experiment was carried out over four Saturday evenings in a public park, and anything from 40 children, on the first evening, to 100 on the last, turned up. They each paid a penny. Several women teachers volunteered to assist. Not only was this experiment successful, but it attracted hundreds of adult lookers-on. On the last evening something went wrong with the music, and in order not to disappoint the children, the teachers instituted games instead. More children joined in the games than had taken part in the dancing. This was a rather surprising discovery, and well worth making.

These and similar experiments are going on all over the country; they show what can be accomplished in our parks and open spaces to save them from being merely show places and to help to provide physical education under the best possible conditions.

Leaders—voluntary or paid?

It will have been noticed that the *London County Council* is prepared to pay its leaders, and it is interesting to note that the report of the New York Branch of the *National Recovery Association's* Report supports this view. 'The basic requirements', they say, 'of successful group activity is leadership. This does not mean control or regimentation or the attitude of the old-fashioned school teacher towards his class . . . it means the contagious exercise of skill, the helpful guidance and friendly service of competent experts in the various activities. It takes leadership to bring together and direct the men and women who can constitute a



M. Nisbet, 17 (Stirling High School)

community orchestra . . . to teach art to a class. Much of this leadership must be professional, well trained and adequately paid. Parks, playgrounds, museums and private agencies, all must have an adequate . . . professional staff.'

Should leadership in fact be paid for? And, if so, is the result likely to be successful? Are there no untapped sources which would provide leadership out of sheer enthusiasm for the service to others that the opportunities offer? In my own district the winter staff is paid, and the leaders are usually teachers. Sometimes I think there is, because of this, a tendency for the winter centres to become 'schooly'. Where the centres are large, and the children have to be grouped, classes seem bound to emerge, and the freshness and spontaneity of the children seem to suffer in consequence. The ideal is the small group, led by an enthusiast, whose leadership is freely accepted by the children.

When I cast my thought over the large number of Clubs in existence with all their wealth of young people between the ages of, say, 16 to

21, the Sports' Clubs, gymnastic clubs, old scholars' clubs, the upper reaches of the Scouts and Guides, and all the organizations associated with the J.O.C. movement, I seem to feel that here is an immense reservoir of potential natural leadership which ought for its own sake to be utilized. Most of these young people, for their own good as well as the good of others, are willing and often waiting to be entrusted with responsibility.

It may be that many of them would need training for the work, but most of them if they undertook the work at all, would do so because they felt their own previous association with club life qualified them sufficiently and because they felt the urge to do it. The Carnegie Foundation has realized

that there is need for training and has just concluded at Leeds its first experiment in training of this kind. But in my dream of things, I see crowds of children in both town and country waiting for leadership; I see playgrounds and open-spaces half empty, waiting to be filled with eager children longing to be active; I see leaders by the score in our clubs and institutions waiting to be given responsibility, a responsibility that would be a blessing to them, and to whom the opportunity of personal service would be a definite gain, as it would be a contribution to the best elements of social life. It is our task to bring these three together, the parks, the children and the leaders in the great work of helping to fill the leisure time of the child, the adolescent, and even of the adult.

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THE NEW ERA

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Early Education and International Understanding

M. A. Payne

Education for peace begins in the cradle. Miss Payne enumerates the main stages of emotional development through which the individual passes, and the dangers which arise when he remains fixated at an early stage.

FOR the past seventeen years we have been trying all over the world to educate children for International understanding. Thinking people's minds have all been bent upon the prevention of war, and especially on creating a world mentality which would make war impossible. Judging by the present situation, our efforts at creating a world willed to peace have not been as successful as one might wish.

Educating for Peace in the Nursery

Training for peace does not start when the child at school is old enough to listen to lectures on the League of Nations and to his teacher's talks on the brotherhood of man. Education for peace should start in the nursery: I should be inclined to say from the moment of birth.

Much attention has been paid to the physical and intellectual development of the child, but little has been paid to his emotional development. International understanding is a matter of emotional development. For want of knowledge of the subject we belittle the importance of the emotional nature in both children and adults. That is why we have been unable to find a really satisfactory way of educating for peace.

The emotional development of a child is the growth of its *feeling* relationship to itself and to others. This emotional development may be divided into five fairly distinct stages:

1. The baby who is entirely dependent and completely self-centred. He identifies himself with his mother and all his emotional interest lies in a world composed of 'Mother-and-Me.'

2. During the years from two to four the child suddenly recognizes himself as a separate individual and his emotional interest becomes centred in a world entirely composed of 'I'. 'I must have the toys', 'I am,' 'I want,' 'I will,' 'I won't.'

3. This attitude gradually develops beyond the nursery world of 'I' until it comes to include the group. The stage of 'I' and 'mine'—'My family, my school, my country, my church,' become the centres of emotional interest in the child's life. Nothing outside 'I' and 'mine' counts. This is the attitude of early adolescence.

4. Later the child gets a more or less sudden vision of 'You.' 'I' and 'mine' become rapidly smaller in his emotional preoccupation, and *You*—the other person—become for the first time an important factor in his world.

5. But even then emotional maturity has not been reached. The true adult feels in terms of a much wider group. His feeling includes the whole world, 'Everybody,' 'You' and 'me'—in that order. This is a stage which, unfortunately for world peace, is achieved by *very* few people. It is the man or woman who has grown from the complete dependence of the Infant to the complete independence of Fatherhood who is mature: not the limited fatherhood of the family, but a Fatherhood that includes everybody in the world.

It is important not to allow children to get fixated at any of these early stages and this happens if they are starved of the particular thing they need at each stage or if we try to drive them on to a later stage before the time. We can determine fairly easily which stage we ourselves, our acquaintances, or outstanding

world figures have reached, by observation of their behaviour.

You will probably say that no adult can remain in the stage of 'Mother-and-Me'! I can assure you that many do. I knew a man of forty who could never change from his summer to his winter vests without asking his mother's advice. When she died, he asked his sister, and when she married, he asked me!

Influence of Parents and Teachers

If we are going to educate children so that they will reach emotional maturity—interested in 'everybody'—we must see that the teacher of each age group is at least one stage ahead of those he is teaching. A nurse may be very good with infants but unable to manage children of nursery school age. You will find that generally she herself is still in the 'I' stage, and her 'I' clashes with that of the two year old she is looking after. In such cases there will be a smack instead of understanding.

During the first two years the child should live in an environment of complete security. Fear becomes exaggerated at this age, and, as we all know, fear is the basic cause of war. I do not mean that fear may not beset children much older than two, but the fundamental fears which children, improperly handled, may experience between birth and three years of age are almost irradicable.

In the second stage we must expect the child to be egotistical. It is normal that he should wish to sit on his own toys and refuse to give, and if we bribe or punish or laugh him into letting other children play with them, we are hindering, not helping, his emotional development. The only successful way of getting the child's necessary co-operation at this early egotistical stage is by playing with him and helping him to play with life. The nurse or mother must turn the daily routine into a game. We should always, of course, afford the two to four year old opportunities for co-operative play. I remember one child, on first coming to the nursery, sat solemnly on his toys in a corner for two whole days and sat, too, on any other toys he could get hold of. I arranged without seeming to do so, that some other children should start building a farm with myself on the nursery floor near him. For some time he sat

and watched quite unmoved, until one child exclaimed, 'My cow is going in by this gate.' This was too much for him, and he got up and pushed his cow in too. Of course that was not entirely the end of the matter. He still, for a few days, sat on his toys, but gradually he joined in more and more when he learnt through *feeling* that co-operative play was much more fun than isolation with his own toys.

I think we try to force on children our so-called virtues far too young. Let them have the joy of having everything and of grabbing everything, but at the same time set them the example of giving. Unless they have had the joy of possessing, they can never grow to the full understanding of the joy of giving, and letting other people have.

Mistake of Enforcing Virtues

At eight years they are already beginning to enter into the stage of 'I' and 'Mine.' The natural selfishness of the child extends to his 'gang.' They boast of the prestige of 'My' family, though the stage of 'My' school or 'My' country has not yet been reached. I remember a group of children boasting about their mothers, and two little twin girls who, poor darlings, had nothing to boast about at all, suddenly proudly exclaimed, 'Our mother's got bad teeth.' Do not interfere with this boastful stage, except by example in the opposite direction. It is definitely harmful to try and squash the ego of a small child.

Love of country is right and proper but can only grow into the greater love if handled wisely by a teacher who also loves his own country but who has reached the further stages of interest and love of 'you' or 'everybody.' The teacher who snubs boastful patriotism in the cause of universal brotherhood, is likely to fixate the child at the 'I' and 'mine' stage quite as disastrously as the teacher who is himself still emotionally immature.

To sum up—the emotional development of the human being is *the* important factor in preparing for world peace. Ideas which are understood with the intellect only are not the ideas which, in the last extreme, determine our actions. No education that ignores the importance of emotional development can possibly help the child to become a true World Citizen.

Intellectual Pursuits in After-School Life

C. D. Rackham

What provisions are there for Adult Education? What difficulties hinder its development? How could Local Authorities help? Why is Adult Education particularly necessary to-day?

IN sixty-five years of compulsory education we have taught the people how to read, but we have not taught them what to read. How many are there of both sexes and all ages to whom intellectual pursuits mean nothing, to whom reading and writing are tasks and to whom consecutive thinking is an impossibility? The leisure of the majority is still spent in sport or in watching sport, in gambling, in cinemas, in things that drug the mind rather than feed it.

Various provisions have been made for Adult Education. The *Night School* was established early in the last century; *Mechanics Institutes* were established in the forties and fifties; there was the workers' own movement led by such men as Owen and Lovett and the *University Extension Movement* was started in 1873. Out of it developed the *Workers' Education Association* in 1903. It was a response to the demands of the workers themselves, and in collaboration with the Trade Unions and Co-operative Societies it set out to build a bridge to the Universities and to give teaching by classes rather than by lectures. In addition there are many other forms of Adult Education such as *Women's Institutes*, *Evening Institutes* and now *Wireless Talks and Groups*.

Keeping Pace with Youth

Perhaps the primary object of Adult Education is to increase human happiness and power of appreciation, to help people 'to warm both hands before the fire of life.' The adult student acquires a new outlook and makes new adjustments to a changing world. The very subjects take on a new meaning. Economics, philosophy and psychology are not school subjects; their true place is in Adult Education.

All the time, the younger generation is pressing forward with greater knowledge. If the older generation resists this pressure and ignores the knowledge, conflict is bound to arise. Nor is Adult Education a means for gaining a livelihood: every student is important because he becomes a focus and centre for the spread of interest in intellectual pursuits both at home and among fellow-workers. It is interesting to note that women students are more apt than men to hand on what they learn, for, as Dr. Aggrey has said: 'Educate a man and you educate an individual; educate a woman, and you educate a family.'

More Curiosity Wanted

Many factors conspire to prevent the spread of Adult Education. First there is the lack of intellectual

curiosity in the school-leavers. One would wish their minds to be furnished with hooks of apprehension, ready to catch hold of new knowledge. Unfortunately much schooling does not have this effect, hence the complete break with intellectual activities when school ends. By fourteen, the age at which the majority leave school, comparatively little can be done to arouse intellectual curiosity. Most children plunge straight into wage-earning, into hours of monotonous toil which makes little demand on the intelligence. At this stage irreparable damage may be done to the mind, because if the growing mind is not kept moving, it sticks and is difficult to start again. The school-leaving age of fourteen is responsible for a terrible waste of sound intellectual material.

Then, too, the hours of work are very long. Though leisure is increasing, the Chief Inspector of Factories reports that fifty-six hours a week, plus the time spent in travelling, is a common thing, and in some cases, the maximum week of sixty hours is worked by young people as well as adults. Poverty is of course another factor. Overcrowding means that there is no place in which to read or write, and, though three meals a day do not necessarily make a good life, it is difficult to imagine a good life without them.

Rural areas have special difficulties. Transport is expensive in both time and money, and when the community falls below a certain size, intellectual pursuits are only obtainable with difficulty and at a great cost. Ribbon development is fatal to the establishment of cultural and social groups in rural communities. In Cambridgeshire, the Education Committee has a scheme whereby village colleges are to be set up; they will have as their nucleus the Senior Schools for boys and girls of eleven plus which will be established in certain districts and will form an intellectual centre. They will comprise lecture-halls, libraries, workshops and playing-fields for the adult population.

Local Authorities and Culture

Hitherto, Municipal Authorities have tended to neglect the cultural elements in social life. We have no municipal theatres or opera houses, not much good music and not nearly enough Museums and Art Galleries, whereas in some countries the municipality is a focus point of all that is most valuable in the cultural life of the community. This neglect is due to the fact that municipal enterprise has had to concentrate on evils to be abolished rather than on the splendid things that might be done to promote

intellectual and cultural activities. Sometimes when I finish reading the *Municipal Review* and the *C.C. Gazette*, I ask myself: 'Do local authorities know that man has a mind at all?' Yet the Municipal Authorities have a wonderful opportunity, since they cater for all, not for a group or class.

Leisure—The New Centre of Interest

This question of Adult Education is more important to-day than ever before. As the *New London Survey* says: 'All the forces at work are combining to shift the main centre of interest of the worker's life more and more from his daily work to his daily leisure'. If we use this opportunity rightly, it may mean the fullest flowering of the human spirit that the world has ever known.

Modern discoveries are giving mankind far greater

opportunities for travel, knowledge, material possessions. Given a training in judgment, these things can be used to the full. Without such training they can be abused for the destruction of human life. Every age, of course, thinks its own problems the biggest yet faced by mankind. But let us consider ours: there is the danger to democracy which can be resisted only by an enlightened people: there is the paradox of poverty in the midst of plenty.

Never before was there such need for the trained mind, for developed and disciplined imagination, for the power of hard thought. These problems will not be solved by a generation that turns away from them and is content to live for the moment. They can be solved only by those who can face up to them and look forward, by those who believe that with courage, good will and determination, man can be master of his fate.

Home and School and Mental Health

Catherine McCallum

How shall we break the vicious circle by which our schools and homes continue to turn out adults handicapped by mental ill-health, and who, in their turn, handicap the next generation?

THE foundations of health are laid in childhood. If they are well laid, the child starts out with a basis of good health that is not easily shaken, and, conversely, it is very difficult to compensate in later life for a neglected or mishandled childhood.

There are numerous recognized symptoms of mental ill-health. The more serious include neurosis, breakdowns and criminal tendencies, and there are a host of minor ones, irritability, pessimism, over-dependence, etc. The general public is so used to these things that it does not consider them seriously, just as a generation ago, it refused to take seriously physical symptoms which would be taken straight to a doctor to-day.

Mental Ill-health and Environment

The causes of mental ill-health are largely due to environment. For convenience, the environment of the child may be divided into home and school, and to continue this rather artificial division, we may say that the home is responsible for the emotional development of the child and the school for mental or intellectual development. Both home and school have played their parts in malforming citizens, but I am inclined to think that the home is the more to blame.

When Parents Fail

In the home environment, the father represents authority and strength. He determines the child's attitude to the authority of life. If the father abuses

his authority and the child has a good deal of strength of character, he will, as an adolescent, defy his father, and as a young man, he will defy the laws of society and finally he will defy God. If the son is a weakling, he will 'lie down' under his father's tyranny, and he will grow into a law-abiding though ineffectual citizen; he will fear God, but he will seldom love Him.

The mother represents the elements of tenderness, kindness and love. It is she who, to a large extent, forms the child's ideals and determines his emotional outlook. A self-indulgent mother who loves to pet and fondle her children is likely to develop in them a personality that is pleasure-seeking and over-sensuous. Where the mother is frigid, over-strict or neglectful, the children are likely to be suspicious of, and embarrassed by, any emotion.

The relationship between father and mother is a very important element. If they are divided by conflicting interests or ideals, the child will feel a sense of strain, uncertainty and insecurity, and similar conflicts can be set up in the child's mind if the home and the school are at variance.

Where Our Schools Fail

The most obvious things that are wrong with our schools are the curriculum and the method of teaching. The years which a child spends at an Elementary School are good years in which to drill the essential 'tool' subjects. Yet it should be perfectly possible to ensure that every child has an

adequate grasp of the 'tool' subjects without stuffing his head with unnecessary facts and training him in mental gymnastics. If we cram children so that they accept every fact set out in school text-books as gospel, they will almost inevitably grow up into people who are unable to sift truth from prejudice and believe all that they read in newspapers.

Nor do the majority of our schools give any ethical training. They impress on the child that it is good to be quiet, whereas it may really be good for the child to make a noise. If teachers would say honestly: 'Be quiet, because your rowdiness is annoying to me', they would not be confusing ethics and their own convenience.

Children who are drilled into thinking that it is good to be quiet, good to be clean, become, almost

invariably, parents who play for safety, set a ridiculously high premium on respectability and equip their own children with false ethical values.

Breaking the Vicious Circle

Four things are needed to break this vicious circle. Educate the parents: change the schools: unite parents and teachers (teachers would have to learn a good deal before they are able to help parents: they must become free men, not scared servants, and know enough of themselves and of life). Lastly, we must educate the adolescents. They should be given an education for adult life and an adequate preparation for parenthood. Then perhaps there will be a new generation.

New Education Fellowship News

AUTUMN ACTIVITIES

Lectures

Dr. Oswald Schwarz will give a series of six lectures on *Sex Problems in Adult Life* on Tuesdays and Thursdays beginning 29th October at 8.30 p.m., at Woburn House, Upper Woburn Place, London, W.C.1. Course ticket, 10/-.

Mlle. Hamaïde will lecture on the *Decroly Method* in Manchester from 21st to 24th October, and in Liverpool on the 25th October. Particulars from Miss Jenkin Jones, Ladybarn House Sch. Withington, Manchester and Miss Nelson, 20 Beechbank Road, Sefton Park, Liverpool.

World Fellow Teas will begin again at Headquarters on Friday, 25th October, at 5 p.m. *Our Impressions of St. Andrews Conference* will be the topic of the evening. Speakers: Miss Isabel King, Mrs. E. Norman, Mr. W. T. R. Rawson and others.

N.E.F. SEVENTH WORLD CONFERENCE

will probably be held in Cheltenham from 31st July to 14th August, 1936. Theme: *Education in a Free Society*. A preliminary leaflet will be issued.

Africa

The Western Province Group of the N.E.F. has been very busy this summer. In June the Art Section arranged a successful Exhibition of Work by children of Japan, Germany, Holland and Czecho-Slovakia. The Exhibition was open for a week and was very well patronised.

During the June holidays a course for Modern Physical Education was held, the aim of the course being to lay emphasis on the æsthetic value of thorough physical education. This course was so successful that the Group members are anxious for an Autumn Course.

In February or March next the Group proposes to hold a Fête, which again will have a very international air. The various Consuls are showing their interest in the project and it is planned to have

national stalls. There is also to be a big display of national folk dances if it can be arranged.

Austria

The death two months ago of Dr. Otto Glöckel, one of the leaders of the School Reform Movement in Vienna, removes one of the *Fellowship's* best friends in Austria. Those who attended the Elsinore Conference will recall his enthusiasm for the new education. After that he and the party to which he belonged encountered more evil days. After the February disorders in 1934 he was put in prison and the *Fellowship* was one among many bodies who interceded with the Austrian Government for his release. His death will be deeply felt among supporters of the new education.

Cizek

Dr. Wilhelm Viola, of Vienna, who has arranged many exhibitions of Professor Cizek's famous Juvenile Art Class in Great Britain, and who often lectures on Cizek and his methods, intends to publish a book on 'Child Art' (Cizek's discovery) which will contain about 40 pages of text in English in addition to 16 coloured and 16 black and white reproductions of work done by children from 3 to 15 years of age in Professor Cizek's classes. The prices after publication, will be 7/6 net, but those who may be willing to subscribe immediately can obtain the book for 5/-.

India

The United Province Group of the N.E.F. has issued the first number of its magazine *The New Education*—A Journal for Teachers and Parents. The Editor is Dr. L. N. Shah, Lucknow Christian College, Lucknow, U.P. There will be four issues each year and the subscription is Rs 1.8 per ann. The first number is devoted to the subject of the *Reorganisation of Secondary Education* prefaced by a message from Mr. H. R. Harrop, Director of Public Instruction, U.P. Our congratulations and best wishes go to this new venture.

Parents' Article

Widening Horizons

PETRARCH is said to have been the first European to climb a mountain solely for the sake of satisfying his curiosity as to what might be seen from the heights. That was some six hundred years ago; and since then we have climbed higher and higher mountains to gain broader and broader views. And we have soared into the air and into the stratosphere miles above the highest mountains. With the help of the telescope almost anybody to-day can see much farther and much more than could Petrarch, the climber, or Galileo, the star-gazer.

In more recent times the development of science has enabled us to penetrate time as well as space. We can design plans that take years to mature, in the construction of canals and bridges, in the reclaiming of swamps and deserts, and in the remaking of continents, in the breeding of strange and weird plants and animals. From even a moderate height to-day we can glimpse a scene that stirs us with admiration for human achievement.

New powers suggest new freedoms, and new leisure for the play of fancy. But at the moment it is not at all certain that our combined vision has grown with the growth of the world, for as we peer into the fog that hides the immediate prospect we cannot avoid misgivings.

Lost Bearings

The outlook which in the not very distant past has been systematically built up in our western and democratic nations has assumed that our civilization had mastered the basic factors in wealth production so that the abolition of poverty was only a matter of years. But at the same time this outlook has been in terms of a market relationship which promised the individual opportunity and success in terms of jobs—or in terms of taking it out on others. Jobs in turn depended upon a variety of elements unrelated to the capacity or the character of the ultimate individual. Underlying all the other facts lies this: the individual worker has

Benjamin C. Gruenberg

no claim on a job, no right to work (and therefore no claim to a place in community life), unless somebody else finds it profitable to employ him.

This has nothing to do with the need which other people may have for his output. It has nothing to do with his ability, his need for income, his eagerness to assert himself as a clever manipulator of tools and materials.

Young people have been brought up to accept this scheme of relationships without question. Their parents somehow got along under this scheme, under varying vicissitudes; and the young people were given some opportunity to equip themselves to meet the formula more effectively. That is to say, they were equipped to do better work, should the chance come. They were not trained to use modern science and techniques and inventions in the only way that these can continue to have meaning—namely, as instruments for magnifying joint effort for the advancement of common welfare. No, they are still dependent upon somebody wishing to hire them—for a profit.

The Use of People

For why else do we stand here all the day idle?

It isn't because our private larders are too full. It isn't because we are lazy. It isn't because we lack the skills and the arts. It is because we have allowed ourselves to be convinced, by the trade customs of the past out of which we have barely emerged, that human beings, including ourselves, are of no significance in this world except as commodities. Of course most of us would deny that. We would not permit anybody to think of *us* as commodities, or of our children. No indeed. Nevertheless we do permit everybody, including ourselves, to ask, 'What is the use of a young mechanic or clerk?' 'What is the use of a nurse or a husky longshoreman?'

And these questions do *not* mean, at the moment, 'What valuable services can be

rendered by a cook or a mechanic, or a nurse?' They mean, 'What market is there for a pair of willing hands during this mysterious period of unemployment?' That is to say, we have forgotten that the fundamental thing of value is human life. We have forgotten that the fundamental virtue in economic life is productive work. We have forgotten that the factories and the cars and the ships were created by man and have no justification except as they serve man.

It is as a consequence of these confusions that we stand now idle, waiting for 'somebody' to come along to hire us. And for good and sufficient reasons the people who 'own' the boats and the mines and the mills simply have to 'use' for us; and that is very discouraging.

Fettered Youth

The conditions that gave us our present-day youth with its vastly extended and enriched schooling in modern crafts and sciences kept these young people by so many years more dependent upon their parents, and has deferred by so much their maturing into self-reliance and initiative and responsibility. There has resulted a certain timidity in relation to older people generally, a sense of dependence upon the judgment and goodwill and generosity of some patron. The 'employer' has come to take the place of the parent, theoretically replacing one opportunity with another. Now, however, the parent is unable to continue indefinitely his support for schooling or for waiting; and the employer is not coming forward to take over his supposed function. And nobody knows what the next move is to be.

Changing Outlooks

Yet things must continue to move. We can hardly expect the older people, who control our institutions and our material and technical resources, to make a fundamental reinterpretation of the world's needs and of their own interests. Into the minds of some doubts and new ideas will gradually creep; and some will lose their grip and their power. The hope for the future lies in the expectation that some of the younger people will mature into greater self-assurance and clearer vision and stronger voices. It is impossible to predict what will happen. But we have seen enough happen to

give us confidence as to some of the broader developments.

It is conceivable that young men and women of training and imagination may come in increasing numbers to feel their palms itching for the machinery and lands and mines and railroads—not with the desire to 'own' any of these things, but with an eager drive to lay hands upon them and to squeeze from them their potential treasures. For with a little more idleness and a little more privation, we can see youth increase its respect for the concrete essentials of living and lose altogether its respect for abstract and legal 'property'—the privilege to let or hinder completely divorced from people's needs.

The necessity of the past few years to administer 'relief' under various conditions has brought about a number of experiments that hold promise—not so much in what they accomplish directly as in their possible effects upon the outlook and expectations of young people. The Civilian Conversation Corps in the United States, for example, has brought together several hundred thousand young men who are glad to share useful work of various kinds in regimental organizations for little more than a subsistence. The educational possibilities of such undertakings have been but lightly explored but are manifestly great and far-reaching. In another undertaking some 100,000 young men and women have been subsidized to continue their studies on the collegiate or university level. This fall large numbers of younger boys and girls are to be enrolled in secondary schools *and paid to go to school*.

Much of all this represents obviously a groping for a formula that will permit public funds to be given to those in need, without the stigma of the 'dole'—a groping which itself indicates our failure to understand generally just where the responsibility for 'unemployment' lies, or the responsibility for relief. In practice, however, there is almost sure to result a re-examination of many of the older assumptions as to the nature of our social and economic relations.

Rising Shadows

We can see coming out of these and other experiences the liberation of many young people

from their direct spiritual dependence upon their parents—and so upon cramping traditions generally. For they may continue their education and training without feeling either that the parents are making excessive sacrifices for them, or that the parents are entitled to control their lives unduly. In other words, we can see young people being paid to attend school, in accordance with their several needs and capacities, as a matter of course, just as they partake of public sanitation or police protection, without having to answer in each case the question whether their own parents can 'afford' so much of civilization.

There is probably arising out of these experiences an appreciation of 'work' as an essential part of growing up, of sharing in the common life. Work is actually carried on, among some, because it is interesting and productive, or needed, without much immediate concern as to the 'pay' or the relative amount of exertion, or the relative number of hours involved. What is perhaps more important, we may expect work to take its place in life as something other than a disagreeable necessity which we are tempted to shirk, or which we endeavour to push off on to the less clever.

There is to be seen further a new attitude toward leisure, as something to be enjoyed by everybody as a matter of course, not merely by the privileged few, nor as something to be used furtively or apologetically like stolen sweets.

With new appreciations of leisure and new attitudes toward work, we can see on the horizon a cultivation of labour-saving devices without the fear of bringing disaster, as well as without the hope of getting something for nothing.

Revaluations

As we contemplate these possibilities suggested by the calamities and the explorations of the recent past we are called upon to ask ourselves afresh what the end is of our gigantic efforts—our human efforts vastly magnified by the tremendous power derived from modern knowledge.

We shall want to preserve the promise of democracy. But we shall probably have to redefine it in new terms. It is not enough to

build up strong governments with the consent of popular majorities merely to protect a few in their exploitation of the masses: so much we can have without the concurrence of 'the people'. Nor is it sufficient, on the other hand, to corrupt and degrade governments on the theory that we can get along best by leaving each to his own devices.

We shall want to retain and extend whatever is of value in 'freedom' and 'individuality'. But we shall probably have to think beyond the liberty of each to take advantage of others. We have already seen 'individuality' assert itself adequately in ways that injure nobody.

We shall have to redefine whatever it is we fear in the thought of 'regimentation' as an obstacle to the further socialization of our resources and our efforts. Is it the fact that we have to make our private programmes fit so often into the timing of machines and railway trains, or is it the fact that the direction of mass efforts and sacrifices have been so often turned to the disadvantage of the workers, to the destruction of the rank and file?

And we shall have to look about for a critical reconsideration of alternatives: the traditional patterns, for example, which so many are eager to 'recover'; or the gospel of patient waiting for the 'laws of nature' to solve our problems for us; or the various impossible promises of irresponsible 'leaders' luring hopeless masses into a chaos of dissipated energies, from which they are to be plucked by surviving masters of the old order.

Especially urgent is it to make sure that the disillusionments and depressions of the present time will not lead our youth into cynicism or despair. We already know what youth concretely needs in the circumstances; the assurance that they are needed, that others do care for them; the opportunity to demonstrate that they can make valuable contributions to the well-being of their fellows; a sense of growth and mastery over the material facts and over themselves. And we have the facilities to meet these needs.

With all the failures of the past, there still arises the hope of an intelligent disposition of men and women of vision and courage to attack the entire situation systematically in large and generous terms that give first consideration to the lasting needs of human beings.

Book Reviews

Citizens in the Making. F. C. Happold. (Christophers, 4s. 6d.)

The prevalent criticism of secondary education is not always constructive. Mr. Happold's book is marked by a union of practical knowledge with educational idealism which enables him, not merely to point out what is wrong, but to suggest the lines on which a solution of the problem may most hopefully be sought. He is not concerned with machinery, and he refrains, therefore, from any detailed discussion of the relation of secondary schools to other parts of the educational system. He writes of the school from the inside, as a spiritual society, not from the outside, as a social institution. Both treatments of the subject have their place; but, since it is idle to talk in terms of a reconstructed or extended secondary system, unless we know with some degree of precision what kind of function we desire the secondary school to perform, that chosen by Mr. Happold is clearly fundamental. No one will lay down his book without feeling, not only that he has been in contact with a humane and sympathetic spirit, but that he has received a body of suggestions which can and should be applied in practice. Mr. Happold is bold in his proposals for reform, but his feet are on solid earth.

Asked what he regards as the deficiencies of secondary education, a layman like the reviewer could probably reply much in the sense of Mr. Happold. He regards it as too scholastic; as influenced to an excessive degree by academic traditions; as tending, accordingly, to sacrifice the great majority of the interests, or supposed interests, of the 6 or 7 per cent of pupils who will enter the Universities; as unduly dominated by examinations; as too much concerned with unrelated specialisms; as, in short, the antithesis of the practical world, rather than its complement. The business of education, he would say, is not merely to impart information, however indispensable, or to facilitate the acquisition of accomplishments, however attractive, but to prepare the young for life. The social environment in which their life must be lived has changed, and is changing, with astonishing rapidity. Secondary schools have, doubtless, changed also, and no one but the incurably superficial would deny the immense benefit which the public secondary system, with barely a generation of history behind it, has conferred on the nation. But can it be said that it is providing for the majority of children submitted to its influence the kind of training which meets, not merely traditional criteria, but their actual needs? The layman doubts it. Mr. Happold, though far from an iconoclast, doubts it so.

If the doubt is well founded, what should be done? Well-meaning persons not infrequently reply by proposing to add to the curriculum instruction in the particular subjects which seem to them most urgent. That method of approaching the question

is open to two obvious objections. In the first place, it is impracticable, except at the cost of aggravating the existing evils of an over-loaded curriculum. In the second place, if it were practicable, it would solve no problems. What the young need is not primarily further information on topics, however important, at present under-represented, but a standpoint from which the work they now do may be given a larger measure of unity, and acquire a heightened significance by being seen to be concerned with a connected whole. What is required, therefore, is not to add to the curriculum, but to think it out afresh. 'Subjects'—after all—are not independent entities, posed each in majestic isolation on its pointed peak. If not merely, as was said by a cynic, departments of knowledge on which it is possible to set an examination paper that can be done in three hours, they are, and should be treated as 'fluid and provisional classifications' to which no sanctity attaches, and the scope of which should be in constant process of revision. Once they cease to be a fetich, the way is open for the reconstruction of the curriculum on the lines suggested by Mr. Happold. The beginning of wisdom, as he says, is to abandon the doctrine of 'the irreducible minimum.'

A brief review is not the place for a detailed account of his proposals. Apart from the much larger place which he would give to physical education, he would base the curriculum on two fundamental skills—'expression' and the knowledge of simple mathematical processes—and a course of 'basic cultural training' for all, from which pupils would later diverge to follow their individual bents. It is this 'basic cultural training', with social studies, æsthetics, science, hand-work and language study, as its five great divisions, which is the core of Mr. Happold's scheme. How radical a change its adoption would involve may be seen by considering the first of these large categories. At present 'social studies', whether the phrase is used or not, are represented in curricula by history, geography, a good deal of the English teaching, with the addition, in an increasing number of schools, of economics and civics. Each of these, it is probably true to say, is usually regarded to-day as a separate 'subject', taught by a specialist, who doubtless maintains some *liaison* with his colleagues in kindred fields, but who is not always conscious that his 'subject' is merely one method of approach to a large group of interests concerned with the study of society, or, as Mr. Happold calls it, in a happy phrase, 'Heritage and environment'.

That, however, is the fact. Historically, all these disciplines, now regarded as distinct, have sprung from a common root. The father of English economic thought was a moral philosopher; it is hardly more than a generation since geography, in a serious sense, emerged as a distinct element in the curriculum; 'civics' is only just beginning to do so. More important, the vital consideration, both for

the teacher and for the nation, is not whether a boy or girl reaches a certain standard of proficiency in history, geography or economics, but whether he leaves school prepared to take an intelligent interest in the affairs of the society in which he will live—a society which is conditioned, not by history, geography, or economics, but by all of them—and much else—together. If that is so, surely what is most required is to emphasize the unity of the object of study—the life of society—not the separation of the different avenues along which that object may be approached. For two generations the pressure has been all for specialization. Has not the time now come to reverse that tendency? Mr. Happold thinks that it has. Can anyone seriously doubt that he is right?

If Mr. Happold succeeds in persuading his fellow-teachers that the object of cooking is eating, and of specialization synthesis, and that both, divorced from their function, become a trivial routine, he will have released a demon who will work a revolution in many institutions besides secondary schools. But a good deal must be changed, if his programme, or some variation of it, is to be widely applied, and not least, of course, the examination system. Mr. Happold has strong things to say on the mischievous effects of the perversion of the first school examination through its use as a test for admission to Universities, and many University teachers will agree with his views. His whole chapter on the subject will repay study by those who are conscious of the absurdities of the present situation, but hesitate to take the plunge involved in the complete abolition of external examinations. He has written a most instructive and persuasive plea for a thorough reconsideration of the purpose and methods of secondary education. It is much to be hoped that his book will be widely read.

R. H. Tawney.

The Coming of Leisure. The Problem in England. Edited by E. B. Castle, A. K. C. Ottaway, W. T. R. Rawson. (New Education Fellowship, 2s. 6d.)

The British race, as Ruskin told us, has been very shrewd and successful in acquiring money: but, it has been anything but wise in spending it. It is the same with our leisure. By machine production and the organization of labour we have earned copious leisure for the great majority of our population, and a painful excess of leisure for well nigh two million of our number, but speaking generally no thinking person can feel satisfied with the way we spend it. What with gambling, the trashy press, and the low-toned cinema houses it would not be difficult for a weeping philosopher to prove that leisure has been on the whole not a boon but a curse.

In view of this the *New Education Fellowship* has done well to devote a full fortnight's conference at St. Andrews wholly to discussing the problem of leisure and so thinking out the way in which our

educational system may be so re-shaped as to prepare men and women for the leisure side of life.

The time too is opportune. The coming year will almost certainly be adding a year to the school life and an extra year will give the time that is needed for a new task. Not that education for leisure is just a new subject, or a new group of subjects added to the curriculum. It means far more than that: it means a new orientation, a new and more generous conception of education as a whole.

The Coming of Leisure is very appropriately a piece of collective thinking, a bit of team work. The team have set themselves to think out the problem as a whole in a spirit of adventure and so to indicate in the rough the lines on which the conference might truthfully shape out a national policy.

In each living organism there is a sense of completeness, by virtue of which it is different from a piece of mechanism. There is also growth which may be defined as an urge towards accomplishing the completeness. The report recognizes to start with that education is a vital process and starts with this completeness. Education, rightly conceived, is an integrating principle in our life. New inventions crowd upon us, telephone, radio, the cinema, television, motors—all claiming to extend the amenities of life. The first impact of these novelties has made for distraction. The more we extend the circumference of life, the more important it is to find and make sure of its centre, lest the multiplication of interests should choke our life rather than enlarge it, and dissipate our power rather than enrich it.

Starting from the central principle and holding firmly to it the report lays down methodically the lines of advance in the ever widening circles of education at school, in post-school adolescence and in adult life. Next it treats of physical education and the training of hand and eye in co-operation, not omitting the garden, the farm, homecraft and handicraft. Follows the training of the social instinct in school, societies, clubs, camping and hiking. Then come the arts: music, drama and dancing as well as design and all the appeals to the artist in the child. Next comes the outreaching of the growing child's mind into the wider regions that lie beyond his own environment, travel and contact with other peoples; and with it the outreach of mind in its endeavour to understand its social, economical and political environment, into international relations, religion and philosophy.

It is in this outermost ring of the sphere that some teacher will find this report unsatisfactory. They would make religion central and very definite and they would lay emphasis on its normative function throughout the whole process. The modern school is apt to be rather 'fluffy' in its religious teaching. It seems to assume that, if they succeed in enriching the contents of the mind with ideas which are morally excellent, the character will grow spontaneously into moral excellence. It is a great assumption.

Apart from this the report gives a most helpful conspectus. The academic curriculum of our hitherto Secondary Schools, whose be-all-and-end-all is the passing of the Matriculation or the Higher Certificate,

doomed. Our preliminary stages of kindergarten, nursery-school and primary have been emancipated. The child is free to grow. Their new note is "purposeful activity"—and purposeful activity in an environment which is free and stimulating and attractive with the attractiveness of life. It is growth from within that counts, no longer the successful plastering on of formal knowledge from outside.

The report does not claim to be exhaustive but it is full of fruitful suggestion and it supplies in an index and list of further reports and references on specific subjects by help of which educational adventurers instead of voyaging on strange seas of thought alone may find contact with other adventurers who have tried out their ideas already in actual experiment.

J. Lewis Paton.

From Birth to Maturity. An Outline of the Psychological Development of the Child. Dr. Charlotte Bühler, translated from the German by Dr. Esther and Dr. William Menaker. (Kegan Paul, 7s. 6d. net.)

Those who have met Dr. Bühler and heard her lecture will be well content with the form which this book has taken. They will expect examples of cases, accounts of laboratory procedure and statistical data, but to others who have nothing but the title from which to judge this may not convey a correct idea of the book's contents. It does not give a consecutive account of child development, but rather the results of experiments with children, often in test situations.

Quite half the book deals with the pre-school child so that all too few pages are devoted to older children, especially to the adolescent. The writer is so more concerned with the cognitive than the native or affective sides of experience, although far from exclusively so, while the physical aspect and its close association with mental well-being is often pressed.

There are several references to institutional children, giving clear condemnation of the usual institutional methods. Examples are given from experiments in countries as widely apart as Austria, Russia and U.S.A., while the writer also gives photographs of children performing various tasks and many diagrams and charts to illustrate different pieces of research. These include typical day cycles for babies in intervals from birth to one year old, the choice of play material at different ages and the comparative average progression in performances, such as running, jumping and throwing, for boys and girls.

Dr. Bühler shows that she is not content to observe the characteristic. She wants to establish criteria. She records many experiments made by numbers of different people, most of which go to prove points previously known but not definitely established. Everyone reading this book must be struck with the instating methods which have been employed and its most valuable as a collection of research material. In its present form it is, however, more suitable for

students than for the average parent, although anyone with psychological knowledge will be greatly stimulated by many of Dr. Bühler's accounts, observations and summaries. It is certainly a most valuable addition to child psychology literature.

E. M. Nevill.

Writing and Writing Patterns. Marion Richardson. In Two Sets of Hinged Cards A and B. Five Books of Copies and a Teacher's Book. (University of London Press.)

'PLEASE WRITE IN BLOCK CAPITALS'—These instructions so necessary to-day may, we venture to suggest, soon be quite unnecessary. This optimism is due to our study of Miss Richardson's *Writing and Writing Patterns*, which is the result of years of research and experiment.

Miss Richardson's writing is based on the natural movements of the hand and arm used in childish scribble and primitive forms of decoration. 'These rhythmic pattern movements are the natural preparation for handwriting just as prattle is the natural preparation for speech.'

Children of pre-writing age are helped to organize their own scribble into coloured patterns, and as their control develops are shown the simplest rhythms, and encouraged to invent variations on these. While experimenting with these jolly running rhythms (with coloured chalk or charcoal and paint on blackboards or large papers) these babes are teaching themselves the foundation of good handwriting in a delightful way. There are four books to the scheme: Books 1 and 2 are intended for children of about $6\frac{1}{2}$ to $7\frac{1}{2}$ years and should be used side by side. At this age the children will have begun to need writing, and 'will be ready to form a more exact muscular memory'. The children trace the copies repeatedly, which not only establishes a swift and rhythmic handwriting but simplifies the process and shows the value of good spacing.

Book 3 is for children between $7\frac{1}{2}$ and 9, and introduces ink writing, although pencil may still be used. The pen should produce writing as near the pencil as possible. In the Teacher's Book there is much helpful guidance to the teacher who finds difficulties when first introducing ink writing to a class.

Book 4 is for children between 9 and 10. The writing is smaller and a finer pen is used. The patterns are on the same scale and are most fascinating to see.

Book 5 is intended for children of 10 and over. The patterns are composed of two letters suggesting unlimited possibilities to the child's power of invention.

The rhymes, poems and prose throughout these books are gems in themselves, and have been chosen with great knowledge of children's tastes.

Miss Richardson says that children need a model for writing, but by giving a copy their own individual characteristics are not lost.

The Teacher's Book explains clearly and in a most

interesting and concise way the various steps by which the child is led to a cursive writing which is swift, beautiful and natural, and need never be unlearned. We should be grateful to Miss Richardson for compiling these books and for her great understanding of children and invaluable practicable knowledge of teaching.

V. M. Johnson.

The Child and his Pencil. R. L. Russell.
(Allen & Unwin, 5s. cloth, 3s. 6d. paper.)

In the *Child and his Pencil*, R. L. Russell gives us a delightful sketch of his theories on education as carried out in his school at Tullygrawley, Cullybackey, County Antrim, Ireland.

It is always refreshing to meet a pioneer, one who has thought and proved his thinking by putting it into practice, and it is especially so when one can agree with him on all fundamental points.

From experience one realizes the truth of his indictment that 'No one is so firmly chained to cast iron tradition as the teacher'; one welcomes his practical sanity when he writes: 'Knowledge as Dr. Johnson remarks is of two kinds, that which we have and that which we know where to get'; and his optimistic idealism which says 'the great art of teaching lies in judicious knowledge when to interfere and when to leave the child alone.'

The book, as well as containing sound theory, deals with the joys of art and literature. The many excellent examples of children's work make it doubly worth while reading. His description of technique and material used enhances the book from a practical point of view.

It is written with a smile of pleasure in the actual work, and one lays down the book saying, 'Thank goodness there's another of them!' but one wishes for even further evidence of a greater freedom in the children's work, a wider scope of creative activities, and some indication of the material conditions under which the work is carried. So often one's difficulties inspire one to overcome them, provided the urge is there, and certainly R. L. Russell is one of those who is on the move forward.

K. Daniell.

Living Things: an Introduction to Biology. Richard Palmer. (George Allen & Unwin, Ltd. 7s. 6d.)

The entry of biology into school curricula and its extensive and welcome development in recent years has filled an important gap in the scheme of education considered as essentially designed, through the medium of selected and correlated subjects, to fit

people for the conditions under which they are called upon to live in these times.

It is because Mr. Palmer has presented us with a book on biology having in mind primarily education as above defined and putting examinations together with their implications in an incidental and secondary place, that a real service has been done not only to biology teaching in particular but to science teaching and educational principle in general. That Mr. Palmer attaches primary importance to the co-operation and correlation of the subjects which constitute the educational curriculum, is manifested not only by the emphasis which he lays upon it in principle in his preface, but in the selection, arrangement and presentation of his subject matter.

Another feature of Mr. Palmer's book which comes readily to the support of these important characteristics is that it shows the author to be under no misapprehension as to what is meant by 'biology'. He has taken as his definition of biology, the study of life and the processes of living and has not served up the usual fifty-fifty mixture of botany and zoology which so often is made to pass as biology.

The most valuable form for the presentation of biology is in that of its functional capacity. This method Mr. Palmer carries out in a very satisfactory and most encouraging manner: in fact one may say that he has earned the distinction thereby of being able to be considered of the school of Sir Arthur Shipley, whose methods of presentation of general functional biology for both teachers and pupils have never been surpassed.

Such is the quality and value of Mr. Palmer's book that one is forced to admit that it is a matter for regret that so much has been packed into one volume. The book is available, with a certain resorting of some of the chapters, to classes from the lower middle school to the school certificate years; and from thence to Higher Certificate, first M.B. or Intermediate. It would appear to have been more practicable, possibly, to have issued it in two parts, for pre- and post-school certificate purposes, with a consequent saving in cost. However, the book is deserving of high praise and extensive use, more especially because of the desirability of the atmosphere in which it has been developed and is presented, and of the attitude which it adopts. The idea of the unity of the book, as a whole, typifying the unity of life in principle, is pre-eminently sound, bearing out as it does the functional nature of the phenomena which both plants and animals have in common.

And in conclusion not the least of the exhilarating features of Mr. Palmer's work is that, as perceived and interpreted through his book, he is not a slave to his Science, but is rather exalted and carried forward by it. Both teacher and pupil cannot but feel that he is in on the adventure of undertaking the study of biology with them, for it is in that encouraging spirit that the book is written.

F. R. Browning.

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NEW YORK

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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

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NOVEMBER 1935

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THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

I AM departing from our usual practice of writing the Outlook Tower in the third person, for I want to send a personal message to all my reader friends scattered over the face of the world. Many of you know that owing to my husband's death, I am away working on our farm in South Africa. This however, does not mean that I am not closely in touch with *The New Era* and the *Fellowship* itself, though naturally the routine work is carried on by the splendid workers at Headquarters. But I am still able to plan the future numbers of the magazine and I hope that parents and teachers in all types of school will find the theories on Self-Expression work, which we have planned for the autumn, both interesting and valuable.

BUT by far the most important piece of work for us all is connected with the World Conference in August, 1936: it is to be held in England, the country in which the *Fellowship* was inaugurated twenty-one years ago, in the early days of the war. The *Fellowship's* foundation at that critical time was inspired by our conviction that war should be made impossible at our stage of civilization. We believed then, as now, that the best hope for the future lies with the rising generation, and we hoped that by drawing together educators of all nations, able to influence the outlook of the children they teach, we might help to educate a generation with a new attitude to their fellows, capable not only of serving their own nations, but of becoming world citizens.

From the first, therefore, we were not merely concerned with changes in the method

of instruction or in the curriculum, but with the more fundamental problem of a basic change in human relationships, through which alone a new attitude to our fellow men can be engendered.

THE new education is essentially a thing of the spirit which cannot be measured or analysed dogmatically. It is founded on a belief in the God in all human beings and though we focus our attention mainly on the development of the whole child and the release of all that is best within him, we cannot ignore the fact that we adults ourselves must cultivate a new attitude to life. Things of the spirit cannot be taught: they develop when the right atmosphere is created and they are supremely infectious. By drawing together men and women of all nations who accept the ideals of world citizenship, the *New Education Fellowship* has created an organized body of men and women held together by a common spiritual ideal and able to spread this ideal among all those with whom they come into contact.

And now on the eve of the *Fellowship's* twenty-first anniversary, war has broken out again—war which may have unforeseen repercussions, for the world to-day is so closely interlocked that no smallest part can suffer calamity without jeopardizing the welfare of the whole. Faced with the tragedy of another war, we cannot but question the value of our twenty-one years of work. Have we made any progress? Has our work any future? But before we allow ourselves to be disheartened, let us remember the appalling magnitude of the task:



Activities at Mrs. Ensor's School, Lauterwater, South Africa

we are striving to alter radically men's habit of thought; but we have never pretended that the wrong thinking of centuries could be changed in a few years. When we remember this we shall find that there is no need for us to be disheartened; if we study the situation, we shall see that there has been some progress and that there is hope of more.

THE problems still to be solved are immense: economic questions of over-population, over-production, varying conditions of labour, inequitable distribution of basic necessities, are terrifyingly real. But at least we now realize that we must evolve a new technique of world organization to deal with them if we are to avoid being confronted with issues that may lead to war. We who believe in world citizenship can understand that progress along these lines cannot be achieved without the sacrifice of some of our ardent nationalism. And since these problems are mainly economic, we need not fear that we shall lose that most precious aspect of our national heritage—our cultural traditions.

Internationalism, therefore, need not be a negation of true nationalism; but the task of harmonizing the two is a delicate one. The present situation is a challenge to all who believe in the dawn of a new age of world citizenship and brotherhood. Fresh inspiration, clear thinking, incessant activity and co-operative effort are vital to our cause, and above all, we must each individually clarify our own thoughts and beliefs and emotions. Each of us, through our own personality, must inevitably influence others and those of us who are educators have a magnificent opportunity and a very real responsibility.

LET us then on the twenty-first celebration of the *Fellowship's* foundation dedicate ourselves anew. Let us make it our business to see that this Conference compels attention and, both because of the numbers who attend and the quality of its work, becomes an inspiration to thousands.

Meanwhile, let us remember that wherever we are placed, there is *Fellowship* work waiting to be done. Whether we are teaching in a crowded city school, or blazing new trails in

research and experiment, or quietly bringing up our families in some remote spot, we shall all of us find some way in which we can help to give the *Fellowship's* ideal material form.

EVEN in this tiny South African village, I have found *Fellowship* work to do. One of the big problems of the day is the relationship of white and black races. Here there was nothing done for the social or educational needs of the coloured people. So I have started a school; for a year now we have had forty children from six to sixteen working in one of our farm buildings. Both the parents and children have shown their appreciation; children who were earning have left their jobs to learn to read and write. We try to make the education fit their needs and much of our formal work is based on real projects closely associated with the children's lives and experiences. We have gardening; they grow vegetables and market them and so have started a fund out of which cod-liver oil is bought for the winter months. Their diet consists principally of bread and black coffee and is deficient in fat and the cod-liver oil has already had a good effect. We have sewing in which the girls make garments which are sold at cost price.

European contact has changed their tribal customs, but not always for the better. They have lost their simple but beautiful costume and now wear white men's discarded rags. We are trying, too, to revive the pottery which was once a real industry and the children show a remarkable sense of rhythm and design. Our little farm building was unsuitable for the school and so we have built a one roomed school. It is not very beautiful yet, but it is built of stone from our own property. Soon, however, we shall have more children than it will accommodate and we hope to have two teachers and two classrooms. I long for a real infants' room designed and furnished so that we could teach young children on modern lines.

HOPE that we may be able to train one or two of our own people as infants' mistresses. At present the education authorities provide the normal teacher and the minimum requirements of equipment. But we need a richer

environment for these children who have so little in their own lives. And I dream of a little clinic with a trained native nurse who can help the mothers and children, for they have practically no medical help available, of a regular visit from a dentist, for now their only remedy for toothache is to have the tooth pulled by anyone who can do it for a shilling: consequently quite young children are toothless.

The adults have already approached me to know whether they can have evening school as they too want to read and write. They would like to use the school room for a Sunday service—we already have Sunday school with fifty-six children on the register. They want to use the school room for social meetings, and are

planning a concert in aid of the school funds. We have given a site of about ten acres and are hoping to build up a social centre for both adults and children with educational, medical and recreational activities.

BUT as usual, this means money, and though I am very grateful indeed for the cheque so generously sent by friends at the St. Andrews Conference, alas, funds are still low; and that is how some of you may care to help me; either by sending a donation or if you give any form of entertainment in your group or school the proceeds of which are for charity, remember this *Fellowship* activity at Lauterwater, Cape Province.

Seventh World Conference, N.E.F.

Cheltenham, England, 31st July to 14th August, 1936

Theme: Education and a Free Society

A discussion of the foundations of freedom and a free community

NEXT year will see the twenty-first anniversary of the foundation of the *New Education Fellowship*. In August, 1936, the *Fellowship's* Seventh World Conference will be held at Cheltenham in the land of its origin. The Conference theme, 'Education and a Free Society,' has been chosen with a view to this anniversary and the needs of the present moment. For the *Fellowship* has consistently taken its stand on freedom as a first principle and it is now time that it should consider freedom, not only in relation to the individual, but also in connection with the society of which the individual forms a part.

For the outstanding need to-day is for an interpretation of the central principles of the *New Education Fellowship* in terms of the facts of contemporary society, so that a clear plan of practical action may be evolved. Once again an age-long issue has become acute: what should be the relation of the individual life to that surrounding social medium which gives it shape and content? Does society, the national unit, as claimed by the totalitarian states of

to-day, communicate to the individual all his power and worth and therefore exact from him in return an implicit obedience which should never be gainsaid? Or is the individual himself, out of his own freedom, the creator and sustainer of a social order designed to support his own imperfect will, an order which thus requires to be recast constantly as his vision grows wider and clearer?

The *New Education Fellowship*, standing as it does for an education intended to make men free even in a world like this, cannot shirk the problem or ignore the plain facts of the society through which it proposes to give practical currency to its ideas. The theme of the Seventh World Conference was chosen as an expression of this challenge. In defining the issue more precisely the Conference will have to range over a wide field. It will have to relate the dominant characteristics of an epoch that is closing to those faint outlines of a new social order which are beginning to appear. It will have to take account of science and the scientific habit of mind; of vastly improved means of

personal communication, capable of use in the interests of totalitarian mass-pressure or as a means of fostering mature and free personalities: of economic changes and all that they entail; and of a still chaotic international life which has not yet seen the establishment of the reign of law among nations.

Moreover the Conference will have to re-state its doctrine of democracy. What are the moral foundations of freedom and a free society? Are our troubles at bottom exclusively economic as some declare? Or are there deeper moral sources? Can a free economic and political order be worked by men who are in a state of moral slavery? Or, conversely, is freedom in any true sense compatible with the gross inequalities of circumstance and opportunity which exist to-day?

Many other issues, no doubt, will arise. The place which Art should occupy in the education of the immediate future will require thorough discussion. For here we have an excellent example of an education that should be both free and disciplined, free in the opportunity it provides for the direct expression of creative impulse, and disciplined owing to the conditions under which alone such impulse can successfully achieve fruition.

Religion, too, must have a prominent place in the discussions. For in one aspect the great controversy of our day is a dispute about ultimate loyalties. All successful education seems to take shape in a field of freedom around a central core of loyalty. The object of that loyalty is the thing in dispute to-day.

The organization of the Conference will have certain novel features. There will be no sectional lectures as it is felt that the day of the pure lecture-conference is over. There will also be only one main lecture each evening so as to enable the speaker to elaborate his thesis fully and give time for adequate translation into either French or English. The next morning there will be a carefully prepared symposium in which a number of well-known educationists from different countries will discuss the address of the night before. These discussions will be continued later by those who wish in small study groups, each of which will have its own leader. Among the main speakers who have already promised their

assistance are the President of the Conference, Sir Percy Nunn, to whom will fall the task of discussing the lessons of the past twenty-one years, and Professor Pierre Bovet, who will take as his theme, 'Does Religious Education make for Freedom and Peace?' Professor Paul Langevin will talk on 'Science and Freedom'; while Professor Piaget will discuss 'The Formation of the Free Personality,' and Mr. F. Clarke, 'Democracy and Social Control'. Besides these main lectures there will be groups of study courses and demonstrations as well as public meetings of the International Commissions of the *Fellowship* on Examinations, The Training of Teachers, Psychology and Education, etc.

Cheltenham has been chosen for the Conference as the motoring centre of some of the most lovely country in England. Eight miles from Gloucester and only thirty from Stratford-upon-Avon, Malvern and Oxford, it lies at the foot of the Cotswolds, 'the most English and the least spoiled of all our countrysides' (J. B. Priestley); while from the upper end of the shady town one can look across the silver Severn to the bare line of the Malvern Hills with the misty shadow of the Welsh Mountains beyond. There are endless opportunities for inexpensive excursions to the unspoiled sixteenth and seventeenth century towns and villages around and to such historic centres as Stratford-upon-Avon (where Conference members will be able to see a Shakespeare play performed at the famous new Memorial Theatre), Warwick and Oxford.

The Conference is being welcomed by the Town which has put at its disposition the fine Town Hall as well as the Pittville Spa for the use of the Exhibition of Arts and Crafts. Excellent board and lodging has been arranged at prices ranging from 6/- to 16/- a day. The Town has granted free entrance for Conference members to its attractive newly built open-air swimming bath, its tennis courts and gardens. Cheltenham is a well-known educational centre. Both the famous Ladies' College and the College (or Public School) for Boys are allowing the use of their buildings for Conference purposes. No better centre could be wished for such a discussion on Freedom and Society as is planned.

PAGE

ONE

CHAPTER 1 THE RABITS OF THE
WOREN

BY JOHN BOOK-MARSTER

ONCE upon a time there lived five little rabbits and they
lived in a vilig in the midel of a wood near buro-town
at least i oynd together with buro-town and the
-ey sumtimes meat there frends hoow livs in buro-town
and sumvtimes th^Uey giv the town rabbits atin of sweets
and sum times they giv the vilig ones sum choclait to
Ther ename s werer JIP-JOHN PIP-POP PINK-EARS
TWITCH-NOSE AND FURY-FLUFF and in the vilig was twenty
little glerl rabbits and twenty little boy rabbits and
ac hundrod~~xxx~~ groan-up rabbits. The~~xx~~ boy rabbits
xallwent to the saim school in the midel of the
vilig ~~xxxxxx~~ next to the sboy s school is the
ckerck aby and on sun-days they hav rabbit himys
and rabi t prers andthisis one

GOD saiv the rabbits ofworren
GOD letus go and see the
wold ubuv the sciys and
woods anndtreas soaw
hiye the wold is low
and hiye is heven
and at thewold s
end
all the
rabbits will go
oh? not
the bad ones
they
woantif they
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The Voice of the Individual Spirit

Hughes Mearns

author of 'Creative Youth' and 'Creative Power' and Chairman of the Department of Creative Education, New York University, discusses the value of untutored, intimate speech of children, with its natural rhythms, and deplors the efforts so often made to fetter it with rules of prosody and demands for rhyming jingles.

THE native language of little children is often stilled by the adult naïve belief that all verse should rhyme. I find it a dangerous subject, so must proceed with care. Older persons flare up when I speak in public on this important phase of the emergence of the creative life. A Western editor flayed me as one opposed to *Mother Goose*, which, of course, I am not, for it is one of my permanent delights, and followed it up with the presumption that I must surely be a paid propagandist of the Infra Reds.

When the confidential links are made with very little children they may speak out of their heart in their native language. Rarely have I found this speech of theirs to be other than fine. Call it prose or poetry, the classification does not matter at all, it has rhythmic cadence, a sense for the right word, and an uncanny right placing of that right word for just the emphasis intended; and yet it rarely ever rhymes. To me, and to many others, this language is too worthy to be neglected; we feel that it should be encouraged, brought out, and allowed to grow in strength, beauty, and power.

We are beginning now to have records of this untutored speech. Mothers and teachers are recording it; and perhaps our ear is being trained to catch its subtle beauty. We must give credit to Hilda Conkling and her mother, who preserved for us her native notes in *Poems by a Little Girl* and *Shoes of the Wind*. Those marvellously sure words of Hilda, one remembers, were for years taken down by Mrs. Conkling; so we see before us the casual

utterance of a little girl who spoke in her own natural language; but the effect upon us is simply the mysterious reaction that stirs us in the presence of the equally mysterious thing we call art. She hardly ever touches rhyme. In reading Hilda, however, no one, not even an academician, thinks to question if it is poetry.

Another mother takes down the words of her five-year-old daughter, again it is at the sleepy hour, and we have sympathetic understanding of the weariness of a child after a long day of play. We take her in our arms, for the little legs will no longer support the tired body, and the little arms hang drooping at her sides. Out of her own life she brings us images, of the permanent heavens, of the enduring stones, and of the sounds of the earth things at night and the look of the world at morning. She says,

I'm tired:
Tired as the lazy stones
That are always sitting down;
Most tired as the sky
That stays up all night and day,
Whether it's early with spider-vines
Or late with frogs singing.

This and others of the type are published in Mabel Mountsier's remarkable collection, *Singing Youth*. I have so many similar examples as to make me sure of my ground; there is a beautiful language which children already possess but which we commonly ignore.

A boy in the third grade talks soberly of his father, who had come from work so weary one

night that he went straight to bed without even waiting for his supper. It seemed to bother the boy greatly. After thinking a long time he said slowly to his teacher:

I SAW a man go walking;
He walked *far* away;
When he came home
He was *so* tired!
So *tired*!
To bed went he,
To bed . . . to bed.

From his Ten Year Group in the City and Country School, William Mann Fincke gives me:

I 'D like to be up in Nelson's silo
With the pipe running
And the damp corn getting down my back
And floating to my feet.

As a Christmas present Caroline Pratt sends me *The Orator*, for she knew I would prize it. Here is intelligent youth, age thirteen, staring at the grotesquery of man—or is it cunning?—in his absurdest moment, the time of the great elections. The poem has subtle qualities which one may sense by varying the interpretation of the final lines of the stanzas. The first one I read as a simple interrogation; the second, with the suggestion that the orator is a clever, smart rascal who knows exactly what he is about, for it is the mob, including you and me, and not the orator who is 'crazy':

The Orator

HE stands aloft the crowd
And shouts and bites;
His harsh voice cuts the air
As he shouts out in defiance.
The mob nods its head;
The Orator sweats;
He's a mess. He must be crazy!
Is he?

One hour, two hours, his arms wave wildy;
His eyes glare . . .
The mob moves slowly, slowly off.
The Orator sweats. He's a mess.
He *must* be crazy!
Is he?

Often our finds in verse are too personal for general circulation; and this brings to us a knowledge of a more or less rare art-form, art for its own sake literally, written solely for the

private satisfactions of the creator. One such poem I have before me, dear because of reasons that may not be spoken of here, whose whole meaning can never be clear now but whose strange beauty is altogether real:

I Hear

I STAND alone;
I stand alone, well aware
Of the step, step, step
Of my mind.
I hear—
You cannot make me deaf
To the drum of the treble clef—
I hear my mind.
I prayed and I am praying,
But you shall never know
My mind.

Out of strong feeling will often come words of astonishing effect. A teacher writes me, 'My classes were asked by the superintendent to write some Christmas poems or stories for the local paper. The girl who wrote *The Nativity*, which I'm giving you, had recently lost her mother. She was so heartbroken that I had asked her to spend some time with me. One night she waked me and said, "The only line I can think of for Christmas poetry is Myrrh for the dead". I consoled her and begged her to go back to sleep and forget the poetry. The next day she brought these verses to my desk. No one else will guess the emotional power they really express.'

They begin in rhyme, impersonal and conventional; then in the last part, which I give here, she turns to her own unrhymed speech and, with remarkable repression of all personal reference, pours forth her grief:

I N Bethlehem upon the straw
A King is born,
And wise men from the East
Have brought him gifts—
Gold, frankincense, and myrrh—
Gold, for the king;
Incense, for the priest;
And myrrh, for the dead
Myrrh, for the dead!
The Christ Child smiles,
For over Him the shadow of the Cross
Has not yet come.

It is upon this sure gift of a native language that we must work sympathetically if we hope to call forth eventually that superior literary output which here and there we are noting in special groups of children. The cry of 'genius' or of 'selected children' will no longer do; the possibilities are great among any shy young persons who can talk. But a warning must be given. The native language is used at first for purely personal needs. Hardly any of the illustrations above, with the exception, of course, of Hilda's, is worthy in the sense of conveying to everyone the charged emotions of the author. One must know, in one instance, of the weary father; without the knowledge of the hidden grief, so well concealed in *The Nativity*, a reader might not be so supremely touched. The point is to accept them and know their personal value on the long journey toward mastery of the medium of words.

Here are three quite varying types¹ written in a public-school system which, from the lowest grade to the very top, has a fine regard for native notes:

Grandmother

SOME old people,
Are like potatoes:
Mealy,
And with eyes that do not see.
My Grandmother
Is like an apple:
With all the joy
Of the autumn of life.

Grade XII

Rainy Nights

RAIN comes steadily down;
The streets are all ashine;
A limousine glides past
Making a whirring, purring
Sound on the wet bricks.
Two high school girls
With name-besmeared slickers
Are crossing the street
When a butcher's Ford
Rattles past
And splashes the girls
Who giggle uproariously.

Grade X

Vespers

S LIM tapers tipped starlike
In the dusk
Beneath the stained glass window
Pointing arches—
Dim.
My soul with soft music
Quivering;
My heart groping
In the twilight—
Unquiet.

Grade XII

The discussion here is always self-expression as a means of growth, and not of poetry; nor even of poets or of literature. To use the delicate tone of rhyme as an unremembered part of the music of words and at the same time to maintain the essential projection of sincere feeling, that—who would doubt it?—is altogether worthy; but mere rhyming will not reach that goal. Nor are we concerned here with attaining even that end. The business of making professional poets is still another matter, with which this writer has never had the least interest; he is presenting here his objection to the convention of rhyme when it is used with children as a block to the best expression of the spirit.

In the following stanza² a young printer celebrates the return of a friend in a passionate outburst that reaches the reader without the loss of a single vibration; I feel quite sure that in his case an attempt to rhyme would have simply moved him into an artificial region of posing insincerities:

When You Came

WHEN you came, my friend,
When you came back home,
I was filled with excited joy.
My pulse beat fast. As my press ran on in the shop
I turned on the full power and the machine kept pace
with my mind.
All saw and cried,
'Where is the fire, there!
Where is the fire!
And I yelled out, as a fruit pedlar on the street,
'In my heart, you devils!
In my heart!'

¹ From *Creative Activities*, Bulletin No. 9; 30 cents postpaid. Williard W. Beatty, Superintendent, Bronxville, N.Y.

² From *Preludes to Poetry*, a unique experiment in library activities that comes out of the Stevenson Room of the Cleveland Public Library, Cleveland, Ohio.

Muriel is now fourteen, but she has the touch of the sure artist in expressing the thought and feeling of her unique personality. Her reading has been wide and varied, but it has only strengthened the marked individual note; throughout her young life she has retained the native unrhymed language, adding grace and range with the years. She fell into the hands of no teacher of ancient prosody, presumably; or, what is more likely, her instinctive good taste and self-regard were so satisfying that no mere master of jingle could win even her attention.

Her work, I like to think, is a promise of what might be the wonder-working possession of many a youth were the surrounding influences of home and school more appreciative of the language forms she has so successfully developed as her own. Of the many and varied expressions of her personality, I select for illustration here part of her *November Days and Nights*:

I

THE brown, dead leaves
Are a flock of birds that hover listlessly
Above the city. A flock of swallows
Wheeling and pirouetting
In an antique dance . . .
A brown, torn garment
On the grey, still city.

II

The thin, black fingers of the ash-tree
Are combing the wind in her bereavement.
The ash-tree is a dark, lone widow
Searching the winds for
Her husband, the Spring.
Searching the winds with tremulous fingers,
And mourning in loneliness.

III

Come back to us, little grey sister,
Grey ghost of the birch-tree,
Come back to us,
Your elderly relations.
We are prim old great-aunts,
We the pine-trees;
And bearded uncles,
We the old oak-trees.
Your little brothers, the maples,
Weep for you.
Come back to us, little grey sister,
Pale little ghost of the birch-tree.

Now rhyme does not invariably enter into this native region. If teachers and mothers did not work so hard to annihilate everything else but rhyme, the more natural and better language might have a chance to develop. To most teachers of young children, to write a poem means to indite a jingle. Without knowing it they step in at the start to block free expression.

In a marvellously liberal school system of the Middle West I sat beside a child who was clearly composing a poem. In that setting it was the natural thing to do, but she had used the word *trees* and therefore was compelled to toss her little thought aside and end her poem with something quite alien about things that *freeze*. Fancy being forced to write one's most intimate letters in doggerel verse!

In the same building, however, I found a teacher of the upper elementary grades who, by means of an after-school Writing Club, was receiving an outpouring in the native language. We spent an hour or more going over these very private materials. To print any of it here would be to tell only a very small part of the personal story, showing again that the hunger for expression is always a revelation of deep and urgent needs.

A little girl, for instance, who had not quite succeeded in many things she had tried to do—they were secret tries and equally secret failures—had been depressed for a long time. So she sought the only peace she could obtain; she gave up trying and flowed with the drift of the world. At that time she had sat for a full hour in silent meditation and then she wrote:

A Thought

I HAVE wandered.
Yet will I no longer wander,
For within my mother's garden
I have found shelter.

This is quite unlike anything else she had written during the year. We went over all of her other work; it was ordinary and inexpressive. Sometimes the spirit seems a prisoner in a deep dungeon calling for help, but no sound is heard, only a shout when a door far below is opened and shut.

Creative Self-Expression through Words

Margaret Lee, M.A.

Tutor and Lecturer in English at Oxford, Principal of Wychwood School, discusses the modern child's comparative lack of verbal self-expression and the need for training in the use of both written and spoken words.

AMONG the many things we may hope to discover in Humanity's great future, not the least is the law which governs the various forms of self-expression in cycles, races and individuals, and the interaction of all these.

Why did England and Scandinavia start earlier than the other nations of Europe upon the production of a great romantic literature? Why did the Italians of the fifteenth and sixteenth centuries find their chief mode of expression in the plastic arts, especially in painting and architecture? Why, in an earlier age, was classic Greece supreme alike in her mastery of marble and of the spoken and written word?

The causes which underlie the artist's choice of medium still remain obscure; but in modern times there is more conscious realization of the kinship of the arts, and a more frequent attempt by the artist to use many different channels for the expression of what his senses, and that perception which is beyond sense, have conveyed to him.

Reaction against Literature

What then of twentieth century England? My conviction is that, while we are passing through a period of great activity and expansion in the development of certain of the arts, and produce drawings, paintings and design of remarkable quality, besides finding scope for much original expression in various forms of dance and of music, the art of literature, for which our country has been most famous in the past, has declined—in spite of the ever-increasing output of the Press. In proof of this I would recall the absence of literary taste shown in the popular newspaper and on the

railway bookstall, the mass of inferior novels and the laudatory reviews thereupon—subjects which I must pass by without further comment.

Let us turn to our immediate topic of the children. Approaching the matter from another angle in connection with the work of the Anti-Noise League, I have formed the conclusion that the young people of to-day are less sensitive auditorially than visually, the deduction being that in order to rid the world of unnecessary noise we must help them to develop a conscious sound-sensitiveness. Has this conclusion, if valid, something to do with the comparative lack of the art of self-expression in *words* which is so marked among our children?

The paucity of the modern child's vocabulary is amazing. He has plenty to say and little hesitation in saying it, but the skill which he uses in modelling or design plays little part in his writing, and still less in his speech. Not for him is the delight of finding synonyms, even though he be an adept in the solution of cross-word puzzles; one overworked word, used hand-to-mouth fashion, will serve his need. Things are 'lovely' or 'marvellous' on the one hand, 'beastly,' 'lousy' or 'rotten' on the other. This child has learnt Latin and French (sometimes with distaste) but he is little interested in derivation; asked the meaning of 'priceless' he replies 'very funny'. And if words mean little to him, he naturally has no use for the phrase of jewelled beauty, or the sentence which recalls fine architecture in the fine relation of its parts.

Obviously I do not plead for a self-conscious and pedantic mode of speech like that of the unlucky victims of an imposed culture and morality in *Little Arthur's History* or *The Fairchild Family*. Speech must be spontaneous;

but what comes forth of its own accord will be conditioned by what has been stored within. Moreover, when the child turns from speech to writing, whether in the home letter or the school essay, he is at once confronted by the artist's eternal problem—how shall spirit attain to self-identification with (rather than mere mastery over) form? Or, to put the question more simply, how is he to express what he feels he has to say?

Lack of Originality and Sense of Form

It is at this point that the sense of something lacking becomes acute. If I may speak more personally, I find that the school magazine of to-day is as a rule a poor production. There are the usual articles on a day's outing, a journey abroad, a school function; but the real spirit of the occasion is very seldom conveyed. The delight in workmanship so evident in the art-room and the craft-shop seems to be absent. The writer is struggling with a medium unfamiliar and on the whole uncongenial; and poorly chosen words and awkwardly built sentences are everywhere noticeable.

A typical magazine contains quite a number of little poems which as scraps of recorded observation—impressionism in fact—have a certain merit. But the sense of rhythm which the writers would not fail to show in a dance or a musical appreciation exercise has all gone to pieces, and the lines often lapse into pure doggerel. This want of form is doubtless due in part to what we call a period of transition; the kaleidoscope pattern has disintegrated, and as yet no new one has shaped itself out of the pieces. English verse is in a chaotic confusion, and the child, subconsciously aware of the difference which underlies, let us say the poetry of Keats and of T. S. Eliot, naturally falls between the two stools of 'the law of writ and the liberty' with unfortunate results. It may be suggested here that the fine reading of great poetry, of whatever period, to young children, and a little later the insistence on such reading by the children themselves, affords the best remedy.

An analysis of several school magazines shows that the majority of the verses written deal with spring, the moon, animals and flowers. This is natural enough, although such a choice of

subjects increases the danger of conventional treatment. But the triviality often shown is distressing. Here is a specimen:

Robin-a-bobbin
Up in a tree
Why do you sing
So merrily?
Why? 'Cos I'm happy
Robin replied,
I've got a nest
With three eggs inside.

This may be somewhat above the average; but the reader will hardly guess it to be the contribution of a nearly 14-year-old girl whose ability is outstanding.

Love of acting is almost universal among our children, so that play-writing might well be a popular form of self-expression. In the last thirty years I have known one play written by a child which was full of dramatic sense, with terse vivid dialogue and plenty of conscious and unconscious humour. But of the rest, the less said the better!

All this is debatable ground. My own experience may not be, and probably is not, universal; but inquiry among fellow-teachers in school and university alike shows it to be common. The problem presented is full of interest, hard to explain and harder still to solve. May I suggest a few reasons for the (assumed) decline of literary self-expression?

(1) The law of action and reaction must always be reckoned with; without contraries there is no progression. In the Victorian era education was restricted in conception as well as in practice, and the idea of providing the young with a channel for the release of emotion had not yet been conceived. The scheme of education was moral and intellectual, and it was pursued chiefly with the help of books. Children were brought through books into contact with the great minds of the past, and to those capable of receiving it the stimulus of that contact was immense. It led not only to ardent study but to imitation; many a youth could say like R. L. Stevenson 'I lived with words'. Writers so diverse as Milton, Charlotte Brontë and young Chatterton can hardly have conceived the possibility of cultivating any art save that of literature.

No training other than scholarship lay at their disposal. Leonardo and Browning, versatile in the arts, belonged to the past and the future.

In our twentieth century culture books still play a large part, but not a predominant one. Other media than words excite our interest and invite us to experiment. There is a natural swing of the pendulum *from* literature and *towards* more newly-revived modes of self-expression.

(2) These modes are not merely reactionary, but in themselves attractive and apparently easy; mud-pies, movement, splashes of colour allure the child more than the printed page, and he can produce creditable drawings and dances and clay figures without half the concentration inseparable from the writing of good English.

(3) The modern child, owing to a combination of deeply-rooted psychological causes, dislikes spade-work (which to him means drudgery), and the study of technique. An older and perhaps less expansive generation accepted and even enjoyed these things. Where is to be found nowadays the boy who burst from his father's study exclaiming: 'Mother! I've been hearing the most glorious things about adverbs!' or the girl who determined to learn by heart 'all Bacon's essays and *In Memoriam*' in order to improve her style? Whatever we may think of these young people there is no doubt that they were better equipped for the writing of a sonnet, a play, or an article in the school magazine than the twentieth century boy and girl, and that their close study developed in them qualities of real value in after-life. Perhaps it even brought them into closer touch with

'Nature, whose lapidary seas
Labour a pebble without ease
Till they unto perfection bring
That miracle of polishing;
Who never negligently yet
Fashioned an April violet,
Nor would forgive did June disclose
Unceremoniously the rose.'

May it not be that the ceremonial aspect of art is too much neglected at present both by teachers and pupils?

(4) Our child of to-day labours under another disadvantage (which considering his many advantages is only as it should be). He is

constantly liable to the assaults of the various forms of bad English so delightfully dealt with by A. P. Herbert in his *Punch* articles headed 'The Word War'. The popular school story, the newspaper caption, the crook 'talkie,' and at least one-half of the novels that are now issuing from the Press at the rate of 4,500 per annum, are enemies whose influence has to be overcome before he can create a worthy style of his own.

Mastery of Words

Why then aim at such a style? The answer is interesting. We all yearn for self-expression, the fulfilment of the same natural law which frees the child from the mother, the butterfly from the chrysalis; in the effort to express what we conceive as truth and beauty, art is born.

The choice of a medium—paint and canvas, stone and marble, strings and wood—is open to each of us. There is but one exception—one medium which every fully-endowed human being is bound to use—the medium of language. Our attainments in it vary as the work of the pavement 'screever' varies from a picture by Raphael. Even for those who gain the mastery of it, language always remains an imperfect instrument through which, as through other forms, only a little of the spirit can be given forth. The more we acknowledge this and see it as a symbol merely, the better. 'Words are wise men's counters; they do not reckon with them; but they are the money of fools'. Nevertheless, the effort towards attainment must be made; words, if not mastered, will master us, by leaving us defenceless at some critical moment to cry with Cordelia:

'Unhappy that I am, I cannot heave
My heart into my mouth'

or to find that a clumsily phrased letter has led to some irrevocable misunderstanding. Let us not then withhold from the young whatever training we can give in the art of spoken and written self-expression, ranging from pot-hooks to grammatical rules, and from study of the dictionary to an appreciation of Hamlet's soliloquies or the choruses in *Hellas*. This art above all the rest will be to them a weapon of self-preservation, a means of intelligent intercourse, and the strongest of links in the chain of human brotherhood.

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Individuality Expressed in Writing

Helen D. Stout

of the Community School, St. Louis, U.S.A., discusses creative work in prose and verse and the conditions which make it possible for small children to express their thoughts and emotions simply and naturally.

ANY collection of children's writing may be quickly divided into two parts. On one side is writing which gives a glimpse of the personality of the writer through its originality of idea or freedom of expression, and on the other side is writing which is dull and commonplace, though perhaps correct in form. Why is it that some children are able to colour whatever they write with their own individuality, and others never produce anything but an assembly of dull facts? Is it possible to free all children so that their work will be what we call creative?

An analysis of conditions which lead to creative work in any line must stress the need for informality in the situation. Nothing is more stimulating than the natural give and take between members of a group when all are at ease with one another and with the teacher. We may say, perhaps, that creative writing gives satisfaction to the author because it is shared with the group and enjoyed by them, or because it is the expression of an idea or a feeling that has been vague and unformed for some time, and now becomes clear.

Personal Experiences

One of the types of writing which seems to develop poise and a sense of freedom is the personal experience written in a few sentences. An expression of opinion may do this, also, especially if there is the understanding that children may decide whether or not they will read their papers aloud. Shy children may ask to have their papers read without the names being given, and then show a gain in confidence because the group expressed appreciation. The

children's work given below is of a personal nature, a type showing something of an outlook on life.

WHY I like our laundress is very hard to explain. She is always happy. Yet she seems to like to hum mournful tunes. This makes her seem sad when she is really very happy. Maybe it is her way of humming sad tunes and being very happy at the same time that makes me like her. But I am sure I shall never know whether this is true or not.

Helen, aged 10 years

Such simple forms of writing as these should lead to greater freedom, as well as to greater sincerity, especially if emphasis is placed on the fact that no two people see things in the same way or have exactly the same tastes. An account of a school activity or of a trip taken is worth very little to the writer if it simply tells what everyone already knows. Children can understand this, and in selecting material for a magazine they are quick to discover articles written in an individual style.

When asked what they would do if an unexpected holiday were given, these answers were given in a sixth year class :

I WOULD like to spend my holiday in the country. I would take my dog for a run. Then have a picnic lunch. After that I'd go down to the river. I don't know what there is to do there, but I'd find things to do. Then I think I would explore and sometimes climb trees. I have a feeling my dog would enjoy it as much as I. On my walk, I would get things I thought were interesting. I would like it to be a sunny day.

Nancy, aged 11 years

I WOULD like not to have any homework. I would like to get a box of candy in the mail so that I could eat it whenever I wanted to. Then I would like to go to a few moving pictures. More than anything I would like to have all my sisters go out for lunch so that I would not be bothered all day with them.

Kenneth, aged 10 years

IF Friday is as nice a day as it was yesterday, I would go out in the country and ride horseback. I would also take my lunch along and ride off into the hills to have some fun. Then about two o'clock I would come home and play with Nip and Tuck, our cocker spaniels. Then when it gets cooler in the late afternoon I would take my book *Men of Iron* and go curl up in my pet chair and read until supper. After supper we go skating. The best about that is that I am going to have a figure skating lesson. I think this would be a perfect day.

Jane, aged 11 years

The social studies offer endless opportunities for written work of various types. While some children may prefer to write of what they actually see and know, imaginative children may take the memory of an excursion as a starting point and write with feeling and understanding of aspects of life quite remote from their own. The following selections show the effect of a study of the Mississippi River on children living in a city on its banks:

THE river was getting high now and the trees were disappearing. The cows and horses were getting restless and were trying to get out of the pen because they knew that the levee was going to break. The boss told the negroes to drive the cattle and the horses out of the pen and to drive them upon the levee. The negroes were shoveling dirt on the weak spots. There was one spot where they could not stop, and the water was rising on the other side. They knew that if they did not go to some other place they would drown. One of the men thought he could swim to safety so he dived into the grinding water. One man tried to stop him, but he was carried down the grinding river, and that was all we saw of him.

Robert, aged 11 years

OH-H-H! I'm an old nigger whose name is Pete
And I dance all day in my naked feet
Oh, Lawdy! Oh, Lawdy!

Peter sang as he swayed back and forth up the gang plank of the Natchez.

'Get you a-going', sang the mate to Pete.

Pete hastened his pace to this tune:

'I has three chillens and a mama, too,

And I wanna get back to see how they do.

Oh-h-h! Lawdy! Oh-h-h!

And the Natchez was off. Slowly his voice faded away in the distance.

Mitchell, aged 10 years

In the types of work that have been discussed, emphasis has been laid upon simplicity and sincerity of style and upon the need to attempt to make written work interesting to others. While we wish to avoid the commonplace, it is equally necessary to avoid attempts at fine writing. If children have been encouraged to write with freedom and have been taught to realize that the seeing eye can provide them with subjects without limit, writing becomes a joy. What more natural than that poetry should be attempted by many? And if the attempts are not always successful, the adventure into a new mode of expression has been worth while. The lift of the spirit of the writer gives these attempts at poetry value in the development of children and usually results in an increased appreciation of the work of great writers.

A group of eleven and twelve year old girls and boys who formed a poetry club were much chagrined because the number increased from week to week until it lost its intimate character. To this club, the children brought original poems and read or memorized favourite poems selected at home. From the point of view of the teacher, it was not of much importance that many of the so-called poems were halting and trite. The habit of reading and selecting poems will last in many cases, and will lead to a lifelong appreciation and delight in reading poetry. Some of the poems selected by the children of the club for their book follow:

○CTOBER in a gay patched dress
Comes dancing through the air.
She's not at all like gentle Spring
Nor Winter white and fair.
She dances wildly round and round
Ne'er stops to rest upon the ground,
But dancing 'till the trees are bare,
She leaves them standing stately there.

Marion, aged 11 years

Phantoms

PHANTOMS of the trees upon the snow,
When your silvery limbs I see
I am sure I know
The secrets of a winter night—
Cold and clear
With heavens of fleecy snowflakes
Far and near.

Marion, aged 11 years

Night in the Jungle

MYSTERIOUS noises,
Silent steps,
The world is sleeping,
While animals are
Walking, drinking, fighting.
Long wails break the silence,
From the dark and gloomy jungle.

Margery, aged 10 years

Children's magazines and newspapers stimulate many to write who otherwise lack the ambition, and they offer opportunity for development of discrimination on the part of the editorial group. They present mechanical difficulties that are somewhat discouraging in many cases, however. In this connection, the matter of correction of work must be considered. Errors in spelling and grammatical errors excite so much comment when printed that it does actual harm to most children to allow them to appear. It is wise to have an understanding teacher as advisor and to help children to correct their work without taking away its individuality.

In many schools, the assembly is a factor in helping children to express themselves easily. Oral accounts of activities in various parts of the school or discussions of needs of the school lead children to speak with facility and lack of self consciousness. That this oral work is of great value in developing freedom of expression is not always recognized by teachers of composition.

Plays and Puppets

So much might be said of children's plays that it is difficult to know how to limit oneself to a few words. The play provides opportunity

for everyone. When the words are written by the children, they may so lose themselves in the characters assumed that they achieve a distinction of style never before accomplished. In this paper, we are concerned with writing, but the construction of a play becomes much more than mere writing. At its best it becomes an experience in co-operation where the best talent of the group stirs and permeates and is shared by all.

All that has been said implies an understanding and intelligent teacher. It is true that children stimulate a love of writing in others of the group, but nothing can minimize the importance of the teacher's attitude. The teacher must be a person whose training and inclination make it possible to lead others to an appreciation of good literature. How can we expect children to write well if they are not familiar with good writing? The taste of different groups varies so much that a wide acquaintance with children's literature is necessary if one is to be able to produce the right book at the right time. Much can be done to raise the standard of writing where a class is fortunate enough to have a teacher whose taste in reading is good, and who knows how to share enthusiasm by reading aloud.

Alertness in recognizing tastes and interest in pupils must be accompanied by a readiness to see opportunities for writing. If many different approaches are made, pleasure in writing will not be lost and children will write freely and increasingly well. Written work is so often marred by carelessness that it is not easy to be patient and to remember how much children are helped by praise. We correct spelling, sometimes, and forget to show appreciation of a well expressed thought.

In speaking of creative writing alone, there is a risk of considering it a separate and distinct gift. Is it not true that all creative work is the result of an attitude of mind, a freedom and fearlessness in the approach to life that may take the form of writing one time, and of music, or art, or thinking another time? Creative writing is not divorced from other aspects of art, but is a part of life. When we understand more about creative living, we may hope that creative expression in many forms will add joy to all work and play.

TOM BUILDER

(By S. J. Age 8)

TOM chucks bricks, and makes bricks
 In the 'Road Up,'
 One can hear his axe going: 'Chip, chup, chup,'
 When a voice from below says: 'Lower pail, do,
 A brick's come out, and some stuff's coming
 through.'
 Chink rattle, bang rattle, down goes the pail,
 Tom drinks his share of ginger ale.
 Then home goes Tom to his nice warm bed,
 With a sheet for his tummy and a pillow for his
 head.

THE ADVENTURE

(Dictated by a group of children, ages 5-7)

ROUND the next corner,
 And in the next street,
 Was a piece of white paper,
 All muddy and wet.

I picked it up and read it,
 And this is what it said:
 'Near by an oak tree shady,
 Between two hazel bushes,
 If you'd like to go and look,
 There you'll find a something.'

I ran as quickly as I could
 Down the narrow street;
 There I saw an old oak tree,
 With acorns hanging down.

There was a dog who barked at me;
 He wanted to show me something;
 He led me to a little door in the tree,
 And inside the tree was a box.

But the box was all tied up in knots,
 And I struggled and tugged for hours,
 But, oh dear! I couldn't undo them,
 Till at last I got them undone.

P.S.—Inside the box were chocolate biscuits.

THE PIRATE

(Composed orally by a group of children, ages 7-10)

THERE was a pirate with a gun,
 He had a great big crew;
 And every time he tried to run,
 Quite by mistake, he flew.

A witch had put this curse on him,
 He knew not what to do.
 He cried a month, till he could swim,
 And then he caught the flu.

He flew with flu the witch unto,
 And said: 'Please take it off,'
 She waved her broom, and said: 'Shoo, shoo!'
 And he began to cough.

He coughed, and coughed, until he died,
 The witch, she threw him out;
 And all the crew, they cried and cried,
 With sorrow, I've no doubt.

THE WONKEY DONKEY

(A Song made and set to Music by K.W. Age 9)

I WAS riding on a donkey
 When his neck went wonkey,
 Ray, huray—oh!
 I fixed it together
 With tin-tacks and leather,
 Ray, huray—oh!
 It lasted all right
 'Till the end of the night,
 Ray, huray—oh!
 I was riding on a donkey
 When his neck went wonkey.

THESE POEMS

Are by children between the ages of 5
 and 9, at Hurtwood School, England.

Speech Before Writing

Janet Jewson

Principal of Hurtwood School, tells how her pupils are encouraged to compose orally before they can write easily.

I SHOULD like to be a poet, if only I didn't need to write things down. Writing is such a nuisance, because by the time you've bothered to write things out properly they don't seem special any more. Then you're twice disappointed because you might have used the time for thinking new nice things instead of writing down the old ones.' How many children feel like the child who said this, when they are struggling to express themselves and to master the art of writing and spelling at the same time? This boy, who wanted to be a poet at the age of seven, can now write down his poems without difficulty, and finds plenty of outlets for his imagination in writing stories, poetry and music, but the years between the age of six and nine were years of serious struggle with reading and writing for him, and had he not had unlimited opportunities to express himself through speech, he would have been hopelessly discouraged, and might have lost something of the freshness and vitality of expression which he has now. This, I believe, happens in some degree to many children during this period of their lives.

Freedom of Speech

Self-expression through speech is, therefore, particularly necessary to young children before they can write easily. But how are we to make it possible for them? Almost every school, these days, recognizes the need to some extent. Nursery school children tell their 'News' in the morning, children in the Kindergarten tell stories and make up poems, and older children act and debate, with varying success.

One sees 'Expression Work' printed large on time-tables, and wonders what it can mean. Sometimes it means that a class sits in a ring,

and the teacher, putting on a facial smile (which is removable if children fidget), proceeds to open a discussion on some subject in which she is not really interested, but which is supposed to interest children. This is the sad parody of expression work to which conscientious teachers are driven after reading too many text-books and preparing too many 'lesson-notes' for supervisors in training colleges. It has no value because we cannot have self-expression to order, on special occasions. It is not a thing for time-tables. It is a thing which one must have always or never.

Getting the Right Atmosphere

One can develop and train people's powers of speech for semi-formal or formal occasions only where there is complete freedom of thought and speech on informal occasions. I have heard people say, 'Ah, that is all very well in a small school, but in a large community it is impossible to give scope to freedom of speech in that way!' It is not impossible, for I have seen it done in the most over-crowded and ill-equipped classrooms of an elementary school. I have seen a class of forty young children herded together in a small space, yet talking and expressing themselves freely, without formality and without sham. The whole thing depends upon the attitude of the teacher, which sets the atmosphere in the classroom. If adults are natural and spontaneous, talking freely of things that interest them, and being naturally interested in the things the children do, if they are not afraid of making fools of themselves, or ashamed of seeing jokes, the children will be equally spontaneous and vital, and will express themselves fluently and naturally.

A child once told me of a dream she had had,

in which she went to a terrible land full of solemn people, who spoke kindly to her, but were so earnest and quiet that she felt uncomfortable, and 'so afraid of breaking their things or speaking out loud'. She said: 'It seemed as if all their silliness had died inside them, and they'd lost their springs'. So she too lost her 'spring', and woke up crying. This need for 'springs and silliness', for spontaneity and humour, is, I believe, felt by almost all children, but very much under-estimated by many adults who have to deal with them. Before the arrival of any new teacher at my school, I am invariably asked: 'Is she nice and silly?' or 'Does he see jokes?' and whenever there has been a lack of these things in the adult, we have always found a falling off in spontaneity and original expression on the part of the children.

In order to get valuable self-expression, it seems that the first necessity is the right attitude on the part of the teacher, and a vital healthy contact between children and adult. Once that is permanently established numerous forms of self-expression grow quite naturally.

Creating Light-heartedly

I have a large collection of children's poems, songs and stories, and many of the best of them were created orally and incidentally. Most of them are just part of the natural light-hearted development of their creators, composed on the spur of the moment, told during rest time or sung about the house for a day or two and then forgotten. They were not meant to be written down, and were only of fleeting importance to the growing mind that produced them. Many of those that I have preserved are only scraps of the originals, for sometimes I do not hear the whole, and often I forget them before I get a chance to write them down. They come to me in various ways. Sometimes some-

one asks: 'How do you like this?' or 'Can you think of anything to rhyme with——, because there's something in my head that needs it'. Sometimes I hear bits of songs sung in bed at night or in the early mornings. A short time ago I heard a voice in bed chanting. It sounded interesting, so I put my head round the door and asked: 'What's that you're singing?' The reply was: 'If you come in I'll sing it to you'. So I sat on the bed and listened to an immense rigmarole of glorious rhythmic adventure, produced on the spot, and forgotten as it was sung. Now and again the stock of rhymes ran low, sometimes I put in a silly line that didn't fit. We both laughed and continued. It was of no great literary value, but it amused us both, and had life and rhythm in it.

Group Work

Sometimes a poem is composed, not by one child, but by a group. Odd moments are often filled in this way. A says: 'Let's make a poem'. B says: 'All right. You begin'. Then it starts, perhaps like this:—

- A. 'There was a pirate with a gun.'
- B. 'He had a great big crew.'
- C. 'And every time he tried to run—'
- D. 'Quite by mistake he flew!'

Then they all laugh, and someone probably objects that it is not sense, but there is always someone else ready to supply another line to fit, and so it goes on.

On one occasion about half a dozen children, thrilled by portions of the second book of *Paradise Lost*, and disappointed by the dullness of what followed, were moved to begin an epic, 'which would never get dull'. It never did get dull, but it never got beyond the first book. So Milton won after all.

SEX PROBLEMS IN ADULT LIFE

A COURSE OF SIX LECTURES BY DR. OSWALD SCHWARZ, at 6.30 p.m. at Woburn Hall, Woburn House, Upper Woburn Place, W.C.1, on Tuesdays and Thursdays, beginning 29th October. Course Ticket: 10s. Single Ticket: 2s.

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Young Minds Adventuring

Betty Ashley

of Highfield Hall Infant and Junior School, Chesterfield, describes the ways in which her class are encouraged to express their ideas through stories and plays, and the work done in the Author Times.

OH DEAR, I do so want to be an authoress, but when I told my Daddy again last night, he only laughed and said: "Good gracious." He doesn't know I mean it'.

So complains Margaret (aged 9) as she bursts into the classroom one morning with her precious Blue Book. 'I've finished that other story and it's taken me just a fortnight'. She hands the book to me, for by this time she is quite breathless. I open it to read and—yes—I see her latest long story, *In Days of Old when Knights were Bold*, is finished, for she has written THE END in large adorned capitals, and in what is obviously a spirit of joyous achievement.

'Oh, there's another short thing I've written at the back, and a poem, but I don't think the poem's much good. It's all wrong somehow'. I turn to the back and find a shorter effort called *Lost*. 'Can you read it? I hope you can, but my writing's so bad when ideas keep coming so quickly, I can't get them down fast enough'. I reassure Margaret—I tell her that it is the ideas and thoughts which are of value, and if her writing is satisfactory when writing as writing is the aim, I am content.

Of course, Margaret is outstanding, for, to my mind she shows promise of real talent. I was so impressed when she told me she liked to sit in front of the fire with her pad on her knee thinking out stories, that I gave her a thick blue jotter and suggested she should use that and not odd sheets, so that nothing be lost. This book she refers to proudly as 'My Blue Book', and from time to time she shows me her meanderings. Clearly Margaret has a natural gift of expression; this is certainly encouraged by home influences, but I do suggest that unless sympathetic treatment and stimulation is meted out at school this talent might not be allowed

fair expression. I think that as teachers we have a duty to such children. There must be a prototype of Margaret in many classes and during the critical psychological years between the infant and the junior stage the basis for much self-expression later on can be laid. There is no limit to what a child may produce if only given rein and encouragement.

Author Times

I give the children definite periods for spontaneous story writing, verse making and play writing—usually about three in a week, and we call them our 'Author Times'. At this age (8 to 10 years) I find several children embarking on stories which take up one, two or even three weeks' efforts to finish. Dorothy says she would like to take her story home because 'I get good ideas in bed at night and in the morning when I've wakened up—but I forget all about them when I'm at school'. I suggest to Dorothy she might keep a bit of paper and pencil near, then she can jot down her thoughts when she feels like it and bring them to school.

Peter has bought himself a penny book and says: 'It's for when I think of King Arthur stories. You know, you forget them if you don't put down your ideas straight off, and I have some grand ideas at home sometimes'. His 'grand ideas' are original and very amusing.

In a class of fifty children, probably half the class would choose story writing as their mode of written expression in one of these Author Times. The remaining half would be occupied pretty evenly with verse making and play writing, but there are certain very interesting (and often highly amusing) individuals who combine verse making with tune making, for the embellishment of their own plays. Hilary is typical, for one or more of her characters

are certain to be made to indulge in rhyme, which Hilary may set to a tune. Then she makes up tunes for dances here and there. It is an entertainment to watch Hilary when she is absorbed—bamboo pipe in one hand perhaps—pencil in the other, jotting down the notes—then pencil down quickly so that she can tap out the rhythm. When confronted with a difficulty—there is a pause—a wrinkling of brows, then enlightenment, or a trip to the teacher, 'What rhymes with Elizabeth—oh I know, I'll press on the last part and say Elizabeth—then "death" will go with it or "breath," or—"What goes with prisoner—I can't think—ooh yes—there's "captive"—so "active" 'll do, won't it?'

And scarcely waiting for any poor suggestion from me, back she goes, and her gropings struggle on towards fruition. It can be seen that real mental effort in the quest for vocabulary is entailed.

Hilary has brought a manuscript book from home, and her tunes are written down there; then she cuts them out, and sticks them into her own play book.

Ian (just 9) says he doesn't care for story writing on his own. 'It takes too long, and it makes my hand ache'—so he keeps chiefly to verse writing.

Community Work

Every child in the class is given opportunity for written expression, not only in these Author Times, but also in our 'project activities'. Last year we were pursuing the adventures of Robin Hood, and we joined together in 'Our Big Play', a communal effort, 'Robin Hood—a Play for Children, by Children' we called it. Every child gave some contribution, in the form of ideas and suggestions for plot and dialogue, or properties and scenery, and, though the full caste was ultimately about twenty-five, each child was soon able to take any part at a moment's notice. Children do realize, I find, that in a community affair the one best fitted for the part has the greatest right to that part.

This year we have been concerned chiefly with adventures of King Arthur, conducted on similar lines; but I try to be careful not to limit the scope of the child's creative activities.

He is free to write verse about other subjects if he likes, as Peter did to-day:

The Cinema

A man went to a cinema
And saw Pope Leo, ha, ha, ha,
Pope Leo laughed and made a draught,
Ha, ha, ha, ha, ha,

or as Hilary—who also said to-day: 'I don't feel in the mood of King Arthur', and wrote:

Bears

Bears: bears, going to the Zoo,
Bears. Bears going two by two,
Walking through the busy street
Plodding on their big fat feet.

Jean wants to begin a story, and says she will call it *Pirates Ahoy*, and if I look in Jimmy's book I find no adherence to any King Arthur idea for the titles are these: *The Ranch of Jake*, *Speed*, *How Aeroplanes come in Useful*, *The Haunted Manor*, *King Arthur and the Miser*, *My Own Poem*, *How Galahad got His Sword—a play by J. Brier*. Jean and Jimmy are 'average' children who have, I believe, been brought to a lively confidence in their own powers to express through the written word just by being given a free rein, a little word of encouragement and stimulation here and there. Then there is Leonard, the shy quiet boy, who still wishes to take no part in the acting of plays. But the writing of plays is different. He can do that because 'didn't the teacher one day read mine out to the class, and say it was a good one?' Of course, the teacher had not told the others whose play it was—but he knew and he determined to produce other plays. Then one day the teacher actually had one typed out for him, and copies were made and he was able to watch his own play acted.

There is a desire to express himself awakening in Leonard, and if properly handled, he may one day want to direct his own play as the others do—not be content to let the teacher do it. His assurance, after having found its origin through play writing, may increase, and we admit that without assurance, a child or adult is severely handicapped in his responses to life.

Then there's another Jean in the class. Her

attitude was one of hopelessness, and to dis-
 eming teachers, very tragic. 'I know I'm no
 good at composition' she has said, 'and I'm
 awful at spelling, so what's the use?' One day,
 however, she finds she is complimented on her
 puppet-making, and she realizes it is not very
 satisfactory to have your puppets used in other
 people's plays. 'I'm going to make my own play
 or this', she said to me one day, and I knew
 the signs of a sincere creative urge. Her first
 play was brought to me very tentatively, and I
 tried as well as I knew to give her some con-
 structive suggestions; so I felt relieved when
 that first play was the forerunner of others—
 and undoubtedly more successful ones.

We have a *Form Play Book* and a *Class
 Magazine*, in which we put examples of
 individual and communal efforts. One child
 had once said that her father would have hers
 typed out with copies, and later he kindly
 offered to do the same for any others I cared to
 send. I try to help occasionally myself, so
 altogether we have a continual flow of real
 businesslike literature' as Margaret called it.

Wise Teaching Develops Gifts

Harry shows aptitude too—he now writes plays
 easily, and he says 'I like to think out my story
 first, then write bits down which are important,
 then I can make up the scenes from that.'

There has to be definite teaching alongside
 these activities, for without that, it is certain
 there would be no development. Teaching is
 largely incidental and individual, but certain
 times are definitely used for class discussions.

Stories are read and compared—plays are
 criticized and simple points of technique
 explained—such as varieties of sentence con-
 struction for best emphasis, and punctuation.
 Children are chosen to dramatize these points
 in order to make meanings more real and clear;
 but authors' names are seldom mentioned
 when stories, poems or plays are being dis-
 cussed.

I do feel in my experience as a teacher of
 Juniors that a good grasp, and appreciation
 of English syntax can be imbued by means of
 an active self-expression through the written
 word. I have watched for and noted a timid
 child become bold in his efforts, and a listless
 child become interested, when his attempts
 have been recognized. He hears his written
 word spoken. He must improve it, he must
 listen when the teacher explains some rule, so
 that it can be as good as Dorothy's or Neville's
 or Harry's. Thus a desire to learn is born, and
 that desire presages development. You can
 give one child to paint, and fulfil his need, you
 can give another to act, and fulfil his, but a third
 child may desire neither of these. Give him to
 produce the written word, let him hear his
 written word spoken—and perhaps the urge to
 speak it himself may be born, and if you are
 able to put into his hand typed copies of it you
 can almost feel him say as he rustles the paper
 between his fingers: 'Fancy me writing a real
 play. I must direct it myself. I must paint for
 myself. I must do something of everything'.
 Thus, by the impulse of his own art, the way
 lies clear to other arts, and gladly his young
 heart and mind go off adventuring.

THE NEW ERA

The December number will continue
 the subject of self-expression through
 words, but this time we shall deal
 mainly with the spoken word. There
 will be articles by Elsie Fogerty,
 Marjorie Gullan, Mary Pierce and
 Professor T. H. Pear. Beatrice Ensor will
 again contribute the Outlook Tower.

ART IN THE SCHOOL

We very much regret that owing to a
 misunderstanding the authorship of this
 article, which appeared in the September-
 October number, was attributed to Mr.
 Gregor MacGregor. He asks us to make
 it known that the article in question
 should not have borne his signature as it
 was merely an abridged report of his
 speech at the St. Andrews Conference.

Self-Expression in Education

R. E. Warner

of Frensham Heights, who asks us to consider what we mean by 'self-expression'—a phrase which is fast becoming a fashionable catch-word. Mr. Warner points out the dangers which may arise if we pursue 'self-expression' at the expense of 'social expression.'

It would be much better, I think, if we never mentioned the word 'self-expression' at all. Since we must do so, it is important to distinguish between the kind of self-expression which is valuable and the kind which is worthless or harmful.

Fashionable Catch-words

Now 'self-expression' in most people's minds means the opposite of 'repression'. Psycho-analysis has shown us the bad effects of repression with regard to sex. Most modern educationalists believe that there was too much repression in Victorian methods of education. So we find to-day that self-expression is the fashionable word, and, like most catch-words, it can cover a multitude of evils with some little good.

To allow and to encourage a child to handle tools and material is an unmixed good. Any struggle with material objects is good. So any self-expression which takes the form of making things which the child wants to make may be regarded as valuable; although I should add that, for reasons which will appear later, the making of objects wanted by the community is more to be commended than the making of objects which are only valuable to the individual. I confess that I can't see why the word 'self-expression' should be used of the time-old and necessary pursuit of a craft; but there it is.

Next comes self-expression through writing and speaking and acting. Here it may be either good or bad. It will be good if the child who is expressing himself does not realize that he is

doing so. It will be bad if it really is self-expression in the literal meaning of the word, if, that is, the child has been led to believe that there is anything of particular and outstanding importance in his own individuality which gives him a claim on the attention of others. It will be specially harmful if the child has been persuaded that the writing of a bad poem is more admirable than the playing of a good game of football.

Self-Expression in Behaviour

Finally we come to self-expression in behaviour, far too big a subject to deal with in a short article. Here too, however, the same main rule will hold. The expression of a definite self takes definite forms, has definite objects and needs definite ideas. It would not occur to anyone expressing himself thus to use the word 'self-expression' of his activity. Literal 'self-expression', that is the pursuit of individual satisfaction, is never admirable, and to-day, except for the very rich, is not even possible.

Now, although the word 'self-expression' is so misleading as to be a handicap to educational theory, it does serve to cover a multitude of sins among educationalists. It is not so very serious when a boy who has spent several years expressing himself fails to pass an examination and to get a job; that may be the fault of the examination or of the employer. But it is serious when self-expression as an ideal is used to cover a complete lack of purpose or of philosophy in the teacher; when

is assumed that the child will be all right so long as he expresses his individuality, and it is forgotten that far more important than anyone's ego is the social system outside the school.

Self-Expression and Lack of Confidence

If we look at the question historically, we shall find that the times when self-expression has been mentioned frequently have been times of social and economic change, when education, together with the rest of culture, has been, if not on the retreat, at any rate hesitating and uncertain. So the chief distinction between modern and Victorian education is not to be found in the presence or absence of corporal punishment, or of biology in the school curriculum; it is to be found in the presence or absence among parents and teachers of confidence in the social system. In the way the Victorians had a great advantage over us. They realized clearly that the school was an integral part of society; they taught in the school what was generally and firmly believed in the larger community. They did not mention self-expression, because to them education really was a preparation for a life in which the educated person would almost certainly be able to express himself naturally without talking about it.

To-day social and economic forces have put us to retreat. Most educationalists are not so sure about the community, Church and State, as were our grandfathers. The boy who leaves school is not certain to get a fairly congenial job, and in most cases the teacher does not know what to think or does not dare to say what he does think of the society for which he is supposed to be training the child.

Admittedly the whole thing is most unfortunate. It would be much easier to be living in a stable society. The fact is, however, that we are not, and this fact is so important as quite to overshadow all fiddling about with text-books and school time-tables.

Teachers Who Abdicate Responsibility

How does self-expression come into all this? When the schoolmaster persuades himself that self-expression from the child is the thing to aim at, he is abdicating responsibility and

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putting the whole dreadful weight on the shoulders of the child. From the teacher's point of view self-expression is an escape into the non-committal. From the child's point of view, self-expression as an ideal is a privation.

So I should make a plea not only for discontinuing the use of the word 'self-expression', but also for a realization of the fact that social expression is the only natural and happy form of human activity; that education, if it is to count, must cease being 'experimental'—as though children were test-tubes—and must aim at equipping a more or less definite type of citizen for a more or less definite type of state.

If we are to do this we shall have to give attention to such subjects as politics and religion, even though many educationalists consider it the worst of bad taste to have any views on either of the two. Still is it not, after all, the teacher's job to teach, and not just to look on? And ought not a school to be a part of life, not an exercising ground for free souls? Since no soul is free except by knowledge of necessity.

Parents' Article

Personality Development through Independent Thought and Action

E. Mildred Nevill

of The Psychological Centre for School and Home, London,
discusses the measure of freedom we can give to children
and the ways in which independent thinking can be
encouraged.

PEOPLE seem to think that a boy has no right to think'. So, with considerable bitterness, spoke a clever lad of twelve. Was he correct? His experience had anyhow led him to come to that conclusion, and it must be the experience of many another, although not all dare to voice their feelings in this way.

There is no doubt that the modern tendency is to allow children more freedom of speech and action than a few years ago, but sometimes that so-called freedom is little more than a farce, and at other times it takes on such an exaggerated form that the liberty allowed to one makes for the restriction and unhappiness of others. The problem is one of knowing just how far personality can be expressed without undesirable results, how far initiative can be developed for the common good, as well as for that of the individual, and how the power to use the developing ability to think, judge and reason can increase efficiency and happiness, rather than make for unpopularity and therefore unhappiness.

When Life is Too Easy

It is easy to see how the seeds of ineffective personality are sown. Take, for instance, the small child who is constantly sheltered, never left to play in his own way, but is always having everything made easy and pleasant for him by an adoring adult. He comes to rely upon outside help and accepts the easy path which, while it may make for the smooth running of the

household, certainly impairs the child's chances of full development. Or again, think of the child who begins to show initiative too early for the parents' peace of mind. In this case the child may be made to suffer so severely for his boldness that he decides to give up his independent strivings and conform to the accepted standard. Thus does the way of least resistance result in repression. Another child has an early desire to express his crude, but developing ideas which, if guided, would later work themselves into a fine philosophy of life. Here again ignorant, although generally well-meaning, adults think fit to scorn the child's ideas and ridicule him, so that he often feels ashamed of his thoughts and fancies and broods over them with secret anxiety. In this way energy has to be diverted from its usual channels, so diminishing the main stream needed for the courageous facing of life.

It is, perhaps, easier to see the failures than to recognize the successes, and it has also to be remembered that children with different degrees of intelligence and, more important still, varying temperaments will react differently to the same circumstances. It is, therefore, possible to find examples of the same treatment having totally different results, typified in the case of a child who revolts against the treatment it is receiving instead of giving in and accepting it. This only goes to show that it is no use looking for cut and dried results from any given form of treatment. Each child needs to be

studied and treated according to his own abilities, development and general composition. It is equally possible to bring out the best or the worst.

Curiosity and Thought

It is often said that adults should always answer children's questions to the best of their ability. While in the main this is true, the child must not grow up with the idea that he only has to consult an oracle for all his doubts and uncertainties to be settled for him. It is the method of answering the questions which perhaps does not as a rule receive sufficient attention. If the reply always consists of bare facts there is no encouragement for the child to exercise his mind in connection with the problem. To turn the question back on the child by saying: 'What do you think about it?' may be wiser than giving a ready-made reply. If their thoughts seem very inadequate there may be an opportunity to say: 'Some people think this way and some that—we have to decide for ourselves', or even 'I used to think that—now I think this'. This shows the lack of finality which should be a stimulus to further thought.

It stands to reason that no one can think clearly on a subject about which they know little, so that the chief reason for a child's lack of clarity is generally his ignorance. It may mean therefore, that to enable a child to gain confidence in connection with expressing his ideas we have definitely to set out to supply him with the means of collecting his data beforehand. Or when he has been mortified by not being able to hold his own in an argument to see that he has a chance to prime himself up with the necessary facts before he is likely to have another similar encounter. Nothing will be gained if a child gets into the habit of arguing at every turn without the necessary knowledge.

Superciliousness and Criticism

With clever children there is always a danger that their critical faculties will be awakened too early, and lead to a supercilious attitude. If it takes a personal turn, so that the growing boy or girl doubts the good intentions of all those in authority, and freely criticizes any who

interfere with liberty, there arises a warped judgment which hinders rather than helps the development of strong personality. A power to criticize helpfully the manners, ideas and ideals of others can only come with experience of life and if it does not develop concurrently with the power to criticize one's own attainments, attitudes and standards, it is worse than useless. It is therefore necessary for young people gradually to gain a self-critical attitude which will prevent them from going to the extremes which lead nowhere, although when they are going through opinionated stages they can still be looked upon hopefully and soon led to accept a saner view, especially if taken seriously and treated with respect.

Fetters of Preconceived Ideas

One of the greatest hindrances to the development of personality in children is the preconceived idea which parents often have in regard to what they think their children should be. To try and force a child into an unnatural groove is like forcing a flower through a keyhole. You may pull it through, but though you put it in water afterwards it will never be the same again. Some flowers will suffer more than others—the big ones most of all. It is hard to have patience with the rough and tumble, scatterbrain, egotistic child, who seems to have so little feeling for others, and not to compare him unfavourably with oneself as a child or the apparently model child next door. Under certain circumstances it might have been possible to transform him into an outwardly neat and tidy, well-behaved youngster, but only at the expense of more fundamental qualities and possibilities of healthy development. How much better to wait for opportunities to see how his experimenting is enlarging his knowledge; and look for glimmerings of reasonableness and thoughtfulness which should appear with growing frequency through the years of floundering amongst inconsequential inaccuracies. Instead of creating a situation in which the child feels discouraged and inadequate how much more sensible it is to put him in the way of gaining new experiences, comparing the good with the bad, the better with the best. Only so will he feel that he is on sure ground, and gain courage to express himself.

We must expect inconsistencies and frequent changes of ideas, but the wise adult will accept these without comment or only the type of remark which will lead to further constructive thought. To blame a growing youth for changing his opinions is as bad as blaming a man for changing his bank when he moves to a new district.

It has often been said that parents whose personalities are strong are also apt to be overbearing and therefore bad for their children. It is certainly hard for children to stand up to an extremely efficient adult and one who overshadows them at every turn. Where parents are uncertain of themselves, bad managers, or ineffective individuals the tendency is for the children to take matters in hand at an earlier age and help to control them. In this way they develop more initiative and independence. While this should not be taken as a com-

demnation of efficiency it should act as a warning to those who love managing, for they may need to keep their powers in the background in order that the child may gain confidence through the achievement of new and difficult tasks. Many children do not bestir themselves and become lazy in body and mind simply because everything round about them is managed so effectively that there is no place for their comparatively feeble efforts.

Personality can never develop satisfactorily without the exercising of effort. Fortunately, the child's innate 'will to power' will often triumph over circumstances which appear overwhelming, but those who value completeness and happiness will see to it that each growing personality under their care is treated with that respect and consideration which will lead to the finest maturity of which each is capable.

North American Conference of the New Education Fellowship

ON Monday morning, August 26th, educators from Canada, Mexico and the United States met in the Theatre of the Palace of Fine Arts in Mexico City for the first session of the North American Conference of the *New Education Fellowship*. This first international meeting of the *N.E.F.* on the North American Continent was attended by a representative group of progressive readers who made the trip to Mexico in order to study the educational advances that have been made during the last decade and to confer with Mexican educators on common problems.

Prior to the conference the visitors from the United States and Canada toured the rural communities in the vicinity of Mexico City, normal school centres and arts and crafts villages, and met with Mexican leaders for discussions of political and economic aspects of Mexican life. As a result, by the time the conference opened everyone had some understanding of Mexico's particular problems.

The Programme

The conference programme outlined during January, was organized around educational problems that concern each national group represented or are of special significance in the educational development of a particular country. Naturally those aspects of educational change in which Mexico is making a significant contribution were featured. Major discussions were devoted to rural education, the arts

in education, the education of teachers, social and biological studies basic to the construction of an educational programme, and recent contributions in the field of child development. With the exception of the first discussion, dealing with an exposition of the underlying philosophy of the socialistic programme of education in Mexico, leaders from various countries participated in the discussions. Each of these sessions opened up the problems in the field and each was followed by a forum discussion in which other leaders and speakers had a chance to participate.

Another opportunity for exploratory discussion was provided by the continuing seminars that were conducted on the first three mornings of the conference. These seminars were devoted to the problems of the elementary school, of the secondary school, and of education and cultural minorities! At the request of a number of delegates, a fourth seminar on modern psychology was organized. These organized sessions were supplemented by informal group meetings of delegates at luncheons or dinners.

Mexico's Socialistic Education

The Minister of Education and members of the Secretariat took an active part in arranging the meetings and in participating in all sessions. The Monday evening meeting, devoted to a discussion of the socialistic education of Mexico, proved to be of out-

standing interest. While all had read extensively of the new education in Mexico and of the social philosophy on which it is based, the meeting gave an official interpretation of this programme. Professor Gabriel Lucio, Sub-secretary of Public Education, spoke on the *Socialistic Tendencies in Primary Education*; Mr. Manuel R. Palacios, President of the Institute of Socialistic Orientation, spoke on *The Educational Function of the State and Freedom in Teaching*; and Dr. Manuel Gamio, member of the Institute of Socialistic Orientation, spoke on *The Educational System as an Essential Factor in the Integration of the Nation*.

These presentations explained the official point of view of Mexican education and were a challenge to the educators from other countries in their directness of purpose. They aroused so much interest that an additional meeting was arranged to discuss the ideas presented. At this meeting various visitors commented on, praised, and questioned the presentations. Officials from Mexico were present to defend their educational viewpoint or to amplify aspects that were misinterpreted by the visitors. A fundamental and friendly discussion followed in which it was quite evident that there were decided disagreements among those from the United States as to the basic social philosophy underlying their educational beliefs. All were unanimous in their praise of the tolerance of the Mexican Government. In a government building, in an official meeting, Mexican educators permitted all points of view to be presented. Furthermore there was no effort to censor or discourage the contribution of anyone, no matter how damaging that criticism might be. Such freedom would not have been welcomed in all countries and Mexico is to be complimented on its attitude.

Those Present

A long list of prominent educators present at the conference could be added to this report. It is not

an exaggeration to state that all of Mexico's leaders in education and the arts were in attendance. Honorable Gonzalo Vasquez Vela, Secretary of Education, opened the conference by an address of welcome on behalf of President Gardenas to which Honorable Josephus Daniels, Ambassador from the United States, replied. The conference was closed by the gay festivities of a *Noche Mexicana*—a presentation of Mexican folk songs and dances arranged by José Munoz Cota, Head of the Department of Fine Arts of the Secretariat of Education.

From the United States, Canada, and Puerto Rico there were in attendance, among others, Willard W. Beatty, Carleton Washbourne, Laura Zirbes, Mabel Carney, Goodwin Watson, Joseph McCulley, María Machín, Rose Alschuler, and Frederick L. Redefer. Five leaders in Negro education were present from the United States: Charlotte Hawkins Brown, Palmer Memorial Institute; Howard Hale Long, Public Schools of the District of Columbia; Fannie Williams, V. C. Jones School; Mark Hanna Watkins, Fisk University; and Gertrude E. Ayer, New York City Public Schools. The Office of Indian Affairs sent four representatives, headed by Miss Mary Stewart, Assistant Director of Education. About two hundred from outside of Mexico registered for the meetings.

A group of six delegates from the United States and Canada were guests of the Mexican Government on a visit to the schools of Jalapa, capital of the state of Vera Cruz, where the present socialistic educational programme was begun three or four years ago.

A spirit of cordiality and mutual goodwill permeated the entire conference and all who participated in it felt the spell of international friendship and understanding. For them, the closing session was not the finale of the work of the *New Education Fellowship*, but only the beginning of what can prove to be a rich, helpful and continuing experience.

Fellowship Notes

Professor Julian Huxley will give a lecture on 'Biological Films in Schools', illustrated by biological films, at the meeting of the English Association of New Schools to be held at Queen Mary Hall, Y.W.C.A., Gt. Russell St., W.C.1, on Saturday, November 30th, at 2.30 p.m. Lord Allen of Hurtwood will take the Chair.

On Saturday, November 16th, at 7.30 p.m., the Home and School Council of Great Britain will hold its half-yearly meeting at Friends' House, Euston

Road, London, N.W.1. Mrs. Eveline M. Lowe, of the L.C.C. Education Committee, will take the chair for Dr. Leonard F. Browne, physician to the Institute of Medical Psychology. Tickets, price 1s., are obtainable from the Secretary, Home and School Council of Great Britain, 29 Tavistock Square, London, W.C.1; members of affiliated groups are admitted free and should obtain tickets in advance from their local secretary.

Book Reviews

The Chemistry of Thought. C. A. Claremont. (George Allen & Unwin, 8s. 6d.)

This is a most interesting and original work which should appeal to all thinking people, and yet 'How few there be of the thinking few, who really think, who think they do'. Mrs. Claremont is one who really thinks, and thinks to purpose as this book testifies.

The aim of the book, I take it, is to demonstrate a process for clear thinking. This process the author works out very ingeniously by breaking up our thinking operations into their elements, as the chemist breaks up his compounds. Hence the title. Having completed a somewhat exhaustive analysis of this technique, which has been arrived at through years of observation, experiment and proof, he watches with us its reactions on the human being, sustaining our interest by most pertinently chosen examples, and finally leaving us on the verge, as it were, of the most thrilling of discoveries, viz. that the 'creative' moment in man comes only after the persistent operation of just such a technique. His chapter on 'Inspiration' is outstanding and contains gems of thought. Throughout he reveals himself as the born educator in not telling his readers too much, but in stimulating us to want to prove the discovery for ourselves. And like all true educators he turns again and again to the little child to verify his statements, demonstrating how Dr. Montessori, the greatest scientific light in education of our century, has shown the way.

This technique resolves itself apparently into a series of elements, including the Complex Unit, the fusion of Complex Units, the Association of Ideas, the direct perception of Necessity, the exertion of mental courage, the 'Conative' element and others. All these and their interplay are explained with an almost over-scrupulous nicety in detail. In each case he would have us observe and confirm for ourselves. He does not lay down the law, he leaves the proving to us. Our tests, as his, must be to seek the truth without the possibility of error, to be accurate and see without distortion.

There is a universal elasticity in the nature of the technique, for it may be applied not only to the fields of Science, Philosophy and Psychology, but to History, Literature and the Fine Arts. The all round application here is admirably set out. One occasionally finds oneself lamenting the fact that an author who seeks a key to clear thinking should lack lucidity in style, and in his effort to reveal truth, too frequently bury it in a maze of words (though simply chosen). But the truth is there right enough and if 'we will but patiently distil it out' our reward is assured. There is a delicious vein of humour too running through the book that keeps the reader smiling and good tempered to the finish.

My advice in all frankness is, that it is a work to 'Read, mark, learn and inwardly digest.'

Esther A. Matthews.

The Subnormal Mind. Cyril Burt. (Oxford University Press, 10s. 6d.)

Few books have been so eagerly awaited in the psychological world as the next volume by the author of *The Young Delinquent*. In its breadth of treatment, its foundation of sober and acute observation and the independent vigour of its theoretical reasoning, the *Subnormal Mind* is a worthy successor to Burt's previous substantial contributions to the advance of psychology.

The first subnormalities considered are those of mental capacity, where most of the advances of recent years are put into perspective. The inevitable conclusion is reached that subnormality here is essentially hereditary and its treatment consequently a state concern, requiring a social control of birth rates.

From this Burt passes to purely scholastic backwardness and the study of delinquency. This section constitutes an excellent resumé of the *Young Delinquent*, to which is added the results of several years' experience of this operation of the methods of treatment.

Up to this point the book brings no new knowledge to the regular worker, indeed the use made of the advances of the last five or ten years, particularly in the study of temperament, is deficient. The treatment of these chapters presumably is for the teacher, the medical officer, and the general reader. For such readers the masterful and extremely well balanced summaries are admirable and even the advanced student in psychology will get enjoyment from the penetrating comments and side lights which Burt throws on familiar psychological problems.

For the advanced student and for psychology itself, the book begins in the second half which deals with the neuroses, their nature, incidence and treatment. This is refreshing free alike from extreme psychanalytic dogma and from the sterility of the purely medical approach. It has the best features of the true empirical psychological approach and one feels at the end that, limited though the resulting claims to knowledge may be, they are yet firm enough for further building.

Burt's conception of an 'anger neurosis' has important implications whilst the consideration of 'neurasthenia' as a 'disgust neurosis' is as convincing as it is novel. The position which regards delinquency as constituting varieties of neurosis is reiterated and it is at such points that the breadth of Burt's treatment, his constant consideration of the reaction of the individual to social psychology and to physical and economic factors too, is most enlightening.

The division into sthenic and asthenic neuroses is a valuable one though Burt never loses sight of the fact that it is the mechanism behind the neurosis that matters; not the particular constellation of symptoms. This section is well illustrated with cases and

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THE NEW ERA

IN HOME AND SCHOOL

A Monthly Magazine for Parents and Teachers

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THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

SELF-EXPRESSION, through the written and spoken word, through art and its kindred crafts, through choral speaking and drama, this is the theme of the winter issues of *The New Era*. We hope that these numbers will not only be of interest to teachers and parents by suggesting new methods and giving some indication of the standards which can be reached by children, but also because the various articles may help them to appreciate the very definite educational technique which lies behind that phrase 'spontaneous, creative self-expression'.

As one writer insisted in his article last month, self-expression is all too apt to become a mere catch-word, and its practical expression may degenerate into a few odd art-and-craft classes hitched on to the ordinary curriculum. On the other hand, we must not forget the danger of sentimental enthusiasm which tends to over-value anything the child writes, says or makes with his hands.

A high degree of creative initiative is a rare gift, both among adults and among children. But nevertheless, every child has some capacity for creative work and it is the exercise of this faculty—rather than the results produced—which is of basic importance in the education of the whole man. This capacity for doing creative work can be fostered; creativity can become a habit, but if the child is to get into the way of expressing his personality and his ideas, he must be given the right atmosphere, the right kind of stimulus and the encouragement and sympathy he needs.

THE atmosphere will be right if there is freedom for the child; freedom both at home and at school so that he can follow his own interests without constant interruptions or interference from well meaning grown-ups determined to organize every moment of his time. Young children, left to themselves at home, show this tendency to create very clearly in their games of make-believe. Many parents find that as their children progress through the school they lose it. For in most schools, overshadowed by an examination system, formal work is begun much too early, before the child has learned to need good technique with which to express the ideas in his own mind. The time-table is cut up into periods of reading, writing, arithmetic, etc., so that he has little or no time in which to carry out the ideas he himself wants to express, while the teacher is too often content merely to instruct and to allow the child to rely continually on external guidance. The child left to play in the gutter, using all kinds of odds and ends in his make-believe games, is better off than the child in an over-organized nursery where there is a surfeit of mechanical toys. Cizek, for instance, found that the children who showed most imagination in their pictures came from homes where there were few toys and pleasures. This does not, of course, imply that the gutter is in itself a desirable place for children to play in or that parents should deprive children of all toys and treats, but it does suggest that the child who does not rely on ready-made pleasures finds his own and finds them in creative work.

BESIDES freedom for independent thought and action, the child needs an environment rich both in materials and ideas. It is easy enough to provide materials—paper and paint, clay and plasticene, odds and ends of all kinds, clothes for dressing up, wood for chopping up. It is in the realm of ideas that the skilled teacher can do so much, for the teacher of young children should be not so much an instructor as a producer who can focus the children's interest on some idea arising out of their play and then harness all their energies to the task of expressing it. Once they feel the need to express an idea, they will want to learn the technique which will make their expression more satisfactory. This may involve reading and writing, or even arithmetic, as well as the more obvious techniques of drawing, modelling, sewing, etc. In this way, formal work will no longer be divorced from creative activity, but will find its proper place as part of the technique of acquiring new knowledge and expression, new thoughts and ideas.

SELF-EXPRESSION in words develops naturally if the children have done something interesting and are asked to tell about it in a group. Vocabularies can be built up easily—for children have a natural love of collecting, and can enjoy making their own dictionaries. Children who want to express some experience in writing will often begin by dictating stories to the teacher who will take them down and let each child illustrate his own, and from similar beginnings, the fascinating work of play making and acting springs of its own accord.

It must not be forgotten that each child will express himself best in his own way, and there must be a sufficient variety of activities for each to follow his own bent. Each child, too, will have his own way of creating; one will need solitude and silence, another the stimulus of group work.

But environment and stimulating contacts are of no avail unless the relationship between teacher and pupils is such that each child's creative efforts will meet with sympathy and encouragement. This question of relationships between teacher and pupils raises too many

psychological problems to be dealt with here, but we hope to devote a special number to the subject in the spring. Meanwhile it is sufficient to say that it is in the teacher's power to enable the child's creative ability to develop or to stultify it beyond hope of revival. The young child is extremely sensitive; he is aware so often that his expression of an idea may seem right to himself and crude to grown-ups; and it is often difficult for the adult to set aside grown-up standards of technical skill and appreciate the child's efforts for the sincere original work it is.

WE must seek to establish the power to translate an idea into material form, whether the presentation is crude or not. Technical faults, of drawing or spelling or writing, are quite unimportant in this connection, for good technique must come after the habit of self-expression is established.

The principles outlined here apply mainly to young children, but we must remember that it is in childhood that the habit of creativity is developed and that if it is inhibited then, it may be lost for ever. It is discouraging to see the high level of young children's work and to think of all the talent it represents which never flowers for lack of the right tending and is therefore lost to the community. In true creative work, mind, emotion and activity are closely related in a basic rhythm; and if the power to create is encouraged it will develop into a capacity to express and control the thoughts that spring from the wells of inspiration which exist for us all in the unconscious, if we did but know how to tap them.

FOR the teacher the phrase, creative self-expression, must imply a real technique which will give children the right environment, the right stimuli, the right encouragement to enable this potential creative force to be released. All human beings feel this fundamental need to express their individuality; if they are unable to do so, unhappy restlessness is their portion instead of the harmonious development which comes when there is perfect balance between the inner life of the spirit and the outer life of activity.

Speech Education in the World of To-day

Marjorie Gullan

Chairman and Director of Studies, The Speech Institute, London, who outlines the principles on which speech education must be based and tells of the growth and work of the Speech Institute.

THERE have been one or two outstanding occasions in my own experience when the need for speech education of a really practical kind, based on scientific knowledge and taught in relation to the whole psychology of the individual, has been forcibly brought to my notice.

On one occasion I remember listening to a Scotsman from a large industrial centre who was making an impassioned plea for better housing conditions for the poor. No one was calculated to give a better survey of the situation than this particular speaker, but he failed entirely in his efforts because he was speaking with an accent which only those of his own immediate neighbourhood could have understood.

I cannot go at any length into the saddening experiences connected with listening to after-dinner speeches, to chairmen's remarks, or to the struggles of the average man and woman at any meeting where there is discussion and where it is necessary to frame with some coherency the ideas which they are obviously eager to express.

These experiences lead one to the following conclusions. 1. That speech education, to be effective, must be thoroughly practical. 2. That it must be taught upon a scientific basis. 3. That it must be as wide as possible in its application. 4. That it must begin in childhood, in the home as well as in the school. Let us take these points one by one.

Speech Education must be Thoroughly Practical

In the past, the main object of what was called elocution seems to have been merely the attain-

ment of a drawing-room or platform accomplishment. The subject was taught as an extra and never reached the training colleges or the secondary and elementary schools, much less the adult education institutes, and indeed it would have been very little use to them if it had done so. The speech education of to-day must be a very different thing. It must be directed to meet the daily needs of the individual, so that he may cease to suffer from the handicaps which local accent or speech defects or poor vocabulary, or lack of knowledge of voice production have imposed upon him in the past. How can we give our children such an education? The answer to that question brings us to the next point.

Speech Education on a Scientific Basis

In our educational schemes the subject of speech training has been shelved again and again, largely owing to the fact that it bristled with difficulties. These difficulties were partly social, partly psychological and partly linguistic. The question of cultured speech was so bound up with class distinctions that it needed the detached air brought by the scientific phonetician to cool the heated atmosphere generated by the natural resentment felt by those who feared to be 'improved' in their speech. It was the phonetician who first made the bold pronouncement that one form of speech was just as good as another, but that for the sake of convenience it was as well to adhere to an agreed type of English speech, which should antagonize no one, have no peculiarities, but be intelligible to educated English people all over the world. The phoneticians not only made this

suggestion. They set about carrying it out. Fortunately they had the support from the first of the British Broadcasting Corporation and Mr. Lloyd James' broadcasts to schools on the 'King's English' was one of the first results. Simple though these lessons were made, it was obvious to all teachers who 'listened in,' that if they were to carry out these lessons in their classes, they themselves would have to have some knowledge as to how and where sounds are made, how speech difficulties arise and how they can be dealt with. The teachers began to study scientific phonetics, and while doing so they realized that they were gaining something very valuable, besides knowledge concerning sounds. That something was the scientific attitude—an attitude which has revolutionized speech training methods, as it has revolutionized many other things. Teachers realized, for one thing, that they must accept it as natural that the child should speak differently in the playground and at home from the way in which he reads and speaks to the teacher in the school. The child of our elementary and often of our secondary schools is likely to be bi-lingual. We must be content to provide him with another kind of English speech, just as we provide him if we can with a foreign language or languages, and the provision has the same purpose—that of making him a better member of the community. He will be better informed, in the true sense of the word, because he will have access to, and contact with human beings brought up in other environments than his own. If, as a part of this speech education, we see to it that he hears plenty of good wireless talks and that he is helped to acquire a critical faculty by noticing those talks in which the speech is particularly distinct and well-pronounced and also pleasant in tone, we shall at least have made him familiar with educated speech. He can then make his choice when he leaves school as to whether he will use such speech if and when he needs to do so. Speech education should form a regular part of every child's school life and be the basis of all his oral expression.

Speech Work must be Educational

Speech work must not stop at the teaching of sounds and the correcting of such difficulties

as can be dealt with in the school-room, or with the inculcation of right methods of voice production. It must give the child some mastery over his own language. He must have some practice in the use of a good vocabulary, by means of oral composition, and he must make acquaintance with the English language at its best, as it is used in fine prose or poetry.

For his oral composition work, he should be encouraged to give simple descriptions of things he has seen or heard or of processes which he understands or he should be encouraged to retell a story which has been told to him. Not nearly enough of oral work of this description is done in our schools, yet it is absolutely essential if the child is to acquire any command of his native tongue.

In the reading of prose, some of the best results are achieved by group work of different kinds. In one type of group work several groups in the class volunteer to take each a portion of the reading lesson and practise it among themselves there and then. They get together, first to read it silently, then to discuss it with regard to meaning, phrasing et cetera, then finally, the members of the group read it aloud to each other, receiving criticism from a leader chosen by themselves, or from the other members. When the groups are ready to read to the teacher, they assemble and single members of each group volunteer to read various portions of what they have practised.

Another kind of group work for prose reading is that of choral work. In this case the passages are read, not by single members of the group, but by two or three together. The reading passes from one small group to another and passages which suggest a conclusion, or an accumulation of the ideas given in foregoing sentences are spoken by the whole group together. Groups for choral speaking of this kind will number anything from half a dozen to a dozen members. Lessons in choral speaking form an excellent training in phrasing and interpretation, because the groups come to realize that in their reading they must follow the structure of the prose passage and give the meaning its value. The best passages for such work are those of poetic prose such as are found in the *Bible* or in *Pilgrim's Progress*, or in Kingsley's *Heroes*. Prose of the letter or essay or argument

type should never be treated in this way, because in rhythm and intonation and general style it is too individual.

Drama must play a large part in the matter of speech education. The children should mime and act the simpler and more robust comedy ballads of the language and should be encouraged to make their own plays out of the material afforded by the English lessons. The fact of the speaker's having entered into the skin of another character makes it much easier for him to assume something of the speech of that character. For this reason drama which deals with colloquial speech of the industrial towns should be definitely avoided in school plays. In every form of oral expression distinctness of speech, well controlled tone and vitality of utterance should be aimed at, but there should be no meticulous correction of actual sounds. The child should constantly hear good speech models from gramophone records, in broadcast talks and from his teacher, and should be taught his sounds only in the lessons set aside for actual speech work. He should then be left as free as possible for the purpose of real oral expression when he is reading prose, speaking poetry, or taking part in drama.

Speech Therapy

It would be impossible to write on speech education without making reference to the invaluable work which the speech therapists are doing in this matter. It is they who are making it possible for the stammerer and for the child suffering from cleft palate trouble to be, each in his own way, re-educated in speech, and it is they who deal with the psychological difficulties which are at the root of so many speech disturbances in children and adults. No attempt at speech education in our schools can go far unless these defects, which the class teacher cannot possibly deal with, have proper attention from a qualified speech therapist in clinics equipped for the purpose.

The Speech Institute was founded in 1932 for the purpose of making links with all these varied activities in speech education. It purposed also to follow out special experiments as to the educational value of group speaking on the artistic and interpretative side. The move-

ment which led to the opening of this institute began about twelve years ago in Glasgow when the education authority of that town, being interested in the choral speaking which was taking place at their music festival, arranged for lectures to be given to teachers of young children on speech training and poetry speaking by means of group work. This was a significant step, for it meant that the matter of speech education in the elementary schools was beginning to receive attention and that those in authority had realized that such education for the children must come from the school teacher herself. The task was a big one to face, both for the teachers and the lecturers, for the teachers themselves had to learn not only how to teach speech training and poetry speaking to their classes; they had to achieve the much more difficult task of being their own demonstrators of the work. Enthusiasm for the subject had, however, been aroused and the teachers, encouraged by the education authority and helped by occasional demonstrations both of children's and of adult group work given by the Glasgow Verse Speaking Choir, began to achieve good results in their schools.

It was the *New Education Fellowship* which in 1924 first gave a home in London to this movement for the teaching of speech education methods by means of group work and it was at *The New Era* Library that classes for teachers were held for two years; and here also that the London Verse Speaking Choir was formed. Later, when the present writer became head of the Polytechnic School of Speech Training, these classes for teachers were continued and demonstrations of group work in speech training and poetry speaking began to be given regularly in the Polytechnic Theatre by classes of secondary and elementary school children, led by their own school teachers. In 1928 was held the first London Speech Festival, where tests in choral speaking, sight reading, story telling and the acting and miming of ballads for children, and individual speaking for adults were judged by well-known authorities. In 1932 the Speech Institute was founded for the purpose of still further widening the scope of speech education. The founders (Miss Clarissa Graves and the writer of the present article) wished to provide facilities for school teachers,

not only in London but in the provinces and all over the English speaking world, by means of which they could be brought into touch with experts in all the fields of speech work. Regular classes were arranged in elementary phonetics, in solo and choral verse speaking, in drama and mime for school work and also special lectures introductory to the study of speech defects. The founders also realized that regular vacation schools for provincial and overseas teachers were essential in order to cope with the ever increasing need for reaching those at a distance who could never hope to attend regular classes.

Teachers and the Speech Institute

Last year the two founders realized that they could no longer afford to carry on this work as a private enterprise and it was then that the Speech Fellowship committee came forward with the proposal to make itself responsible for the carrying on of the work of the Institute. Since then the Speech Fellowship and Institute has been a community undertaking, any profits from work done being put back to be used for fresh needs as they arise. The most important thing that has happened is that the original aim of the founders, which was to bring the teachers into touch with expert knowledge in all branches of speech education, is being realized. On the technical side we are receiving guidance and help from the phoneticians, speech therapists and psychologists. On the artistic side we have the advice of poets and those dramatic producers who are interested in verse drama; on the literary side we have our editorial board of *Good Speech*. It is only by keeping in touch with the authorities in all branches of the subject that we can hope to make it a real part of educational life.

There is still a whole field of activity regarding which very little has been said, and that is the field of adult education. Choral speaking among adults has been making its way in England, in America and in Europe for some years past. On the continent it has been taking the form of mass recitation and has already formed a remarkable artistic outlet for the workers. In England the direction it has taken has been somewhat different. Here the speaking choirs have been composed mainly of teachers and of

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business men and women. The aims of the London Verse Speaking Choir have been mainly educational and their recitals are now being given largely to training colleges and to secondary and elementary schools. One can imagine, however, what the possibilities of choral speaking might also be if it were directed by an inspired teacher in some of our unemployment centres in depressed areas. Under such conditions it would not be as speech education from the point of view of diction that it would have value, but entirely as an artistic activity and an emotional outlet. Speech education, as it was pointed out in the beginning, must have terms of reference of the widest possible nature. Whatever helps to make man more articulate and more capable of expression, whatever helps to bring him in touch with the thoughts and feelings of the masters of our language, must be calculated to do its part in the forwarding of that true civilization of which we are so much in need to-day.

Creative Self-Expression Through Speech

Mary E. Pierce

Director, Park School, Cleveland, discusses the ways in which a child acquires and uses a vocabulary, and expresses in speech or song, ideas connected with his interests and activities.

CREATIVE self-expression through speech, though more or less spontaneous, has its roots in experiences and associations and flowers most effectively when thoughtful, planned guidance is forthcoming from the parent or teacher. This article has to do with the work of young children from three to eight years of age and will be dealt with from the standpoint of how the young child *acquires* a vocabulary and how he *makes use* of the vocabulary gained.

It is important in considering this problem of acquiring a vocabulary or in the measuring of a vocabulary that we include a consideration of the varying and new uses to which common words may be put. The fluent speaker, whether adult or child, is the one who not only has at his command many words, but who also has the ability to use words in a variety of relationships in order to secure the most vivid effect.

The normal child is full of curiosity and wants to know all about the things around him. His constant 'Why?' 'What?' 'When?' necessitate answers and frequently detailed explanations. It is interesting to note that the twelve month old child uses three sounds as symbols (three word vocabulary), at eighteen months he has twenty-two words, from eighteen to thirty months, the child realizes that objects have names and asks, 'What is that?' At twenty-four months the average vocabulary is two hundred and seventy-two words. Thereafter, the gain is six hundred *new* words a year. At six years of age, the average child has two thousand five hundred words, at fourteen years, nine thousand four hundred words.¹

Obviously, a good environment will result in good speech. Proper variety of experience helps to build a vocabulary with wider range and richer expression. The child's natural activity motivates his interest along many lines. It is the part of the teacher to direct these interests by trips, stories, poems, pictures, dramatic play, group discussion, and so on in order that the child's thinking and living shall be enriched.

A group of normal children bring to the school situation a wide variety of interests. It has been too much a practice to disregard these natural interests and try to replace them by something that the *school* feels important. A real interest properly appraised and guided by the wise and skilful teacher not only opens many doors educationally speaking, but because it *does* come from the child or the group, carries with it a drive which facilitates and makes more certain that actual *learning* will result.

And so the practice must be: (1) To know the children and the group, thus discovering *their* interests. (2) To study carefully these interests and find out which have the greatest possibilities for worthwhile development. (3) To discover every possible way in which these interests may be experienced in some way or other by *all* the children. All activities engaged in by children sooner or later result in some form of verbal expression. When added to this, the child experiences something that stirs him emotionally, we find him trying to express his feelings through words that help to recreate the thing that he himself has felt. It is at such times as these that the teacher must be ready to supply or help the children find either the *right* word technically speaking or the *right*

¹ *Happy Childhood*, by John E. Anderson (D. Appleton Co.).

word for emphasis, colour, sound or dramatic effect in general. (4) Finally, ample opportunity must be provided for *experimenting* with words and *sounds*. It must necessarily be a *happy, pleasant* thing to hunt for the right word. And always children should be not only permitted but encouraged to attempt the humorous, amusing thing. For example, a group of eight year olds had become greatly interested in the beginnings of life and in one period of their study devoted some time to certain prehistoric animals. These amusing bits show not only that the children had gained some comprehension of these animals, but were amused by considering them.

I
THE Dinosaur has a long, long tail,
 Longer than the longest rail.
 Now we find him in the stones,
 Not his flesh, but just his bones.

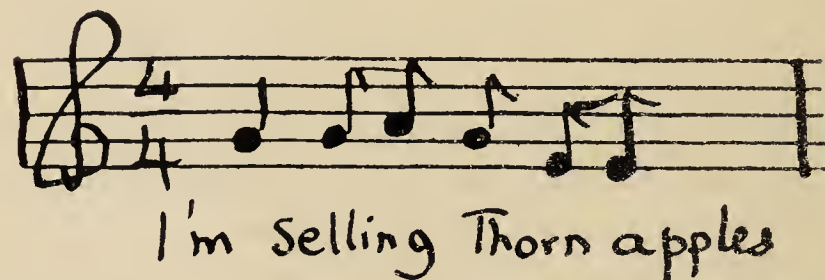
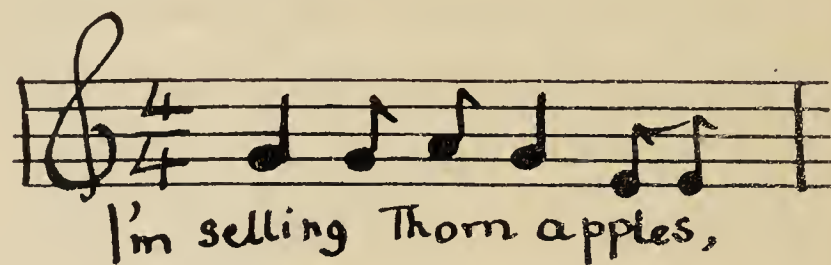
II
 See the mighty Brontosaurus,
 Cannot dance in any chorus.
 He lifts one foot up and one foot down
 And then he has to puff and pound.

In considering the matter of creative self-expression through speech, we cannot lose sight of the fact that in its purest form it comes through sing-song phrases with the threes, fours, and fives, and perhaps on occasion with sixes. It then becomes mixed and carries over into material for early reading charts, dictated 'stories' and 'poems', gradually emerging as bits of written expression. Because this is true and because it comes first through speech and continues by verbal expression, even though transferred to the written form, it seems important to include samples of these several types of expression in this article.

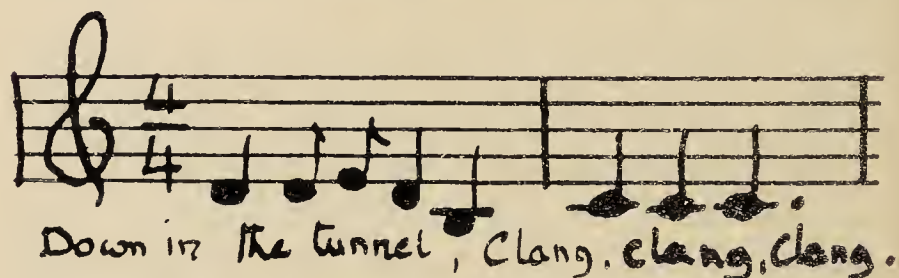
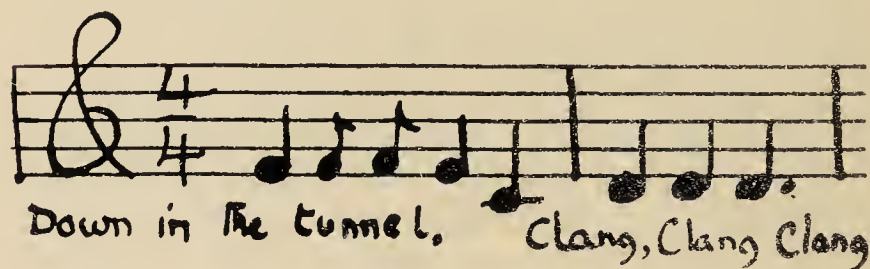
Creative expression with three year olds is always spontaneous to a degree and follows immediately during or soon after some interesting experience. The three year old often hums a few words when wheeling a doll carriage, playing train or indulging in some other activity.

The *Thornapple Song* grew up out of a play incident. The children had been to the woods. One child gathered up thornapples, put them in a wagon, and went around to other children 'to sell' them, singing this song as she went.

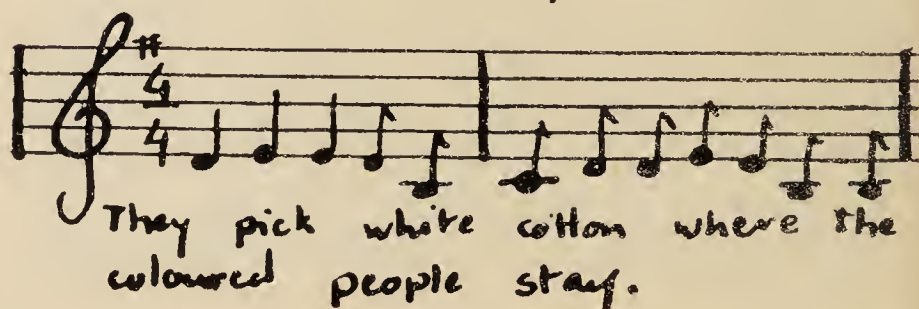
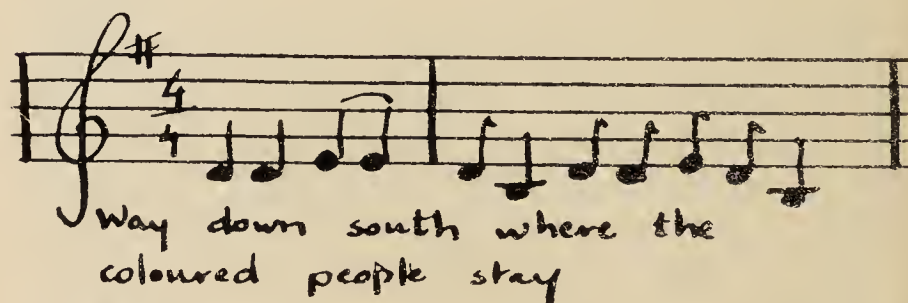
This is an excellent example of the *unconscious* sing-song of the three year old, but 'thorn-apple' was a new word.



Just before music time, the group had been looking at a train book. One picture showed a train coming out of a tunnel. This song came right afterwards.



Way Down South is a striking example of creative expression both in subject, content and rhythm.



It should be understood that the teacher took down the child's tune as he sang these little phrases. These songs unsung are suggestive of the beginnings of embryonic stories. Expression with young children grows out of daily happenings. The 'sing-song' which is unconscious and so spontaneous as the child plays, transfers into a conscious effort to do something interesting, not only to the one creating it, but also to others who may share it.

The fives and sixes grow increasingly more interested in things outside of their immediate environment. A greater attempt is made to achieve reality by the *sounds of words*. This is clearly indicated by the following 'poem' of a five year old girl who had been particularly sensitive to the feeling stirred in her as she stood on a bridge and watched and *felt* the trains as they passed underneath the bridge. She felt and heard certain sounds and attempted to put these sounds into words. One catches a certain emotional quality in this simple child-like 'poem'.

WIBBLY-WOBBLY goes the shakey old bridge
 When cars go over
 It shakey-shake-shakes
 When the trains go under it.
 They give clouds of smoke
 That come up all over the bridge.
 It's a wibbly-wobbly-wibbly bridge.

Another child after the trip to the railroad yards expressed his feeling in prose. I shall quote one paragraph.

"The smoke went *whistling* and *whistling* through the air. Another train came along and gave the car a push. Then it went *scooting off* way down into the station."

Words that create the feeling of activity or noise are searched for and made up with great enthusiasm so that we find many varieties of sound. However, woven with these are new words and old words being used in new settings as far as the five year old is concerned. Such words and sounds as chuggety-chug, zim-m-m, pit-pat, patter, toot-toot, dang-dang, puff-puff, sz-s-s, tinkle-tinkle, swish-swish, are used with joy and amusement.

Train play developed in a group of six year olds. This came about because several children had travelled during the vacation and children

everywhere love trains and train play. Train play permeated the lives and thoughts of the group. The making of trains and engines at the work bench, rhythms for trains, starting, stopping, going very fast, etc., floor play where blocks were used for tracks and stations, began to appear.

Each day some child's work or ideas added to the building up of this play. The librarian was constantly sought and many books of pictures and information were procured to supply these children with the answers to their questions. The teacher by a question here and there, to encourage discussion, was constantly stimulating this interest because it offered many opportunities for all the children to express themselves in one way or another. *To see* how cars were joined to make a complete train became a real necessity. The children wanted *to see* an engine on a turntable, *to see* the boiler filled with water and so on. A trip was planned to large railroad yards, the roundhouse visited, a ride in a real engine procured, and many of the activities incident to transportation became a fascinating and vivid experience to these children.

Following this the dramatic play became more realistic, engines and cars made of wood by the children were more accurate in general detail. Much discussion ensued. Some stories relating the trip were told by the children, each mirroring the thing of his fancy or interest. Songs were made, rhythms with all sorts of variations developed, and ultimately the whole experience was woven into a simple but effective little play and given for the benefit of several other groups of children.

Parents of young children through the six year level are encouraged to take down the stories told them by their children—these in turn are brought to school and read by the teacher to the group. Much discussion follows this sometimes about the sequence of events, clearness of thought and the choice of words, to secure proper effects. Children frequently dictate stories and little poems to the teacher in school and these too receive the same attention.

Children are critical of their efforts and regardless of age—or at least beginning with the five or six year old—much discussion as to choice of sound of words arises when stories,

poems, or plays are in the processes of development or are submitted as a whole.

It is at this time that the teacher can do much to build up taste and to help the children express ideas clearly and vividly.

Seven year olds going from one expression to another under these conditions accumulate vocabularies easily and express themselves with skill and picturesqueness. Here I shall give as contrast the 'poems' of a boy and girl of seven after a trip to the harbour and one of the lighthouses at the breakwater.

I'd like to be a lighthouse,
A lighthouse, a lighthouse,
I'd like to be a lighthouse,
All fresh and painted new.

I'd like to be a lighthouse,
With ships all passing me,
Their lights all turning around at night
All over me.

This shows the influence and enjoyment that the child received from familiar verses.¹

TINKLE, tinkle tinkle,
Tinkle, tinkle, tinkle,
Toot—toot—toot,
Hear the busy boats,
Toot—toot—toot,
Steam shovels are working
Big boats are going
Hear what a noise they make
Everything is working
Hear the bell buoys ringing
'Swish' go the waves upon the big boats
See the light flashing around from the light-house
Tinkle, tinkle, tinkle.

A LIGHTHOUSE TRIP or TO THE LIGHTHOUSE

Early in the morning we started on a trip. We rode and rode. We rode to the Coast Guard Station. There were many big buildings on the way. We crossed two bridges. Then we came to the pier. It seemed like a very long ride on the narrow pier up to the Coast Guard Station house.

We walked around on the pier, and saw many boats passing on the lake. One was a fishing boat. One was a canoe. We went into a little boat-house. We had to climb down a very steep ladder to get into the little putt-putt boat. Then we went putt-putt to the lighthouse. When we got there a man came out to catch the rope thrown from the boat to tie us to the lighthouse railing.

The steps we had to climb were carved out of the rock at the base of the lighthouse. We found a platform at the top of the steps with an iron railing around it. A photographer went down on the breakwater and took our pictures. We went through the kitchen into the big engine room. Each engine had two very big wheels on each side. The engine uses air and oil. These two big engines make the fog horn blow. They have two in case one breaks down. The man pulled a lever. A little wheel turned around. Suddenly two loud blasts were heard. At least they sounded loud to us. The man said it was low pressure.

From this room we climbed a few steps to a room that we called the diaphone room. There were two little gauges hooked on to the air pump. The air pump had a pulley wheel on it. There was a belt from this wheel over to another wheel. As the pulley worked, two little iron pieces on a wheel moved toward the bottom. When they got to the bottom, the fog horn blew, two blasts every thirty seconds.

Finally, after climbing the long winding stairway we reached the room way up in top of the lighthouse where the light is.

The light shines through a big round glass bull's-eye. A red glass is put over the white glass bull's-eye for the red flash. There is a long cable there which has to be wound up every two hours.

If the bulb should burn out in the big light, a bell starts ringing, to warn the lighthouse-keeper. It keeps ringing until he replaces the bulb.

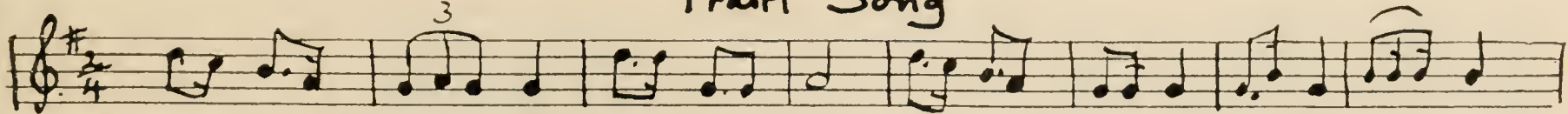
Then we went back down the winding stairs into the putt-putt boat and back to the Coast Guard Station. We each had a turn steering the boat back.

The clarity of this group story, the definite sequence of events, and the liberal sprinkling of new words used with clear understanding is possible because step by step these children, from the time they were three or four years of age, have been encouraged to express themselves and have had many ideas to express because their experiences have been vital to them. The joy of creation and the fun of experimentation following experiences of real significance to children almost automatically grow into creative self-expression if time is allowed for natural growth and development under the guidance of the understanding and the enthusiastic teacher.² Spontaneous and æsthetic expression will continue through the years of a child's schooling if opportunity and encouragement are given.

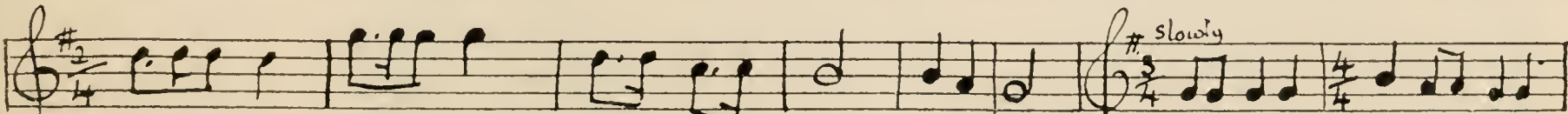
² I am indebted to the following teachers in the Park School of Cleveland, for the use of their records: Josephine Harrison, Isabel McFeely, Pauline Curran, Edith Robinson, Kathrine Masters.

¹ *I'd Like to be a Lighthouse*, by Rachael Fields.

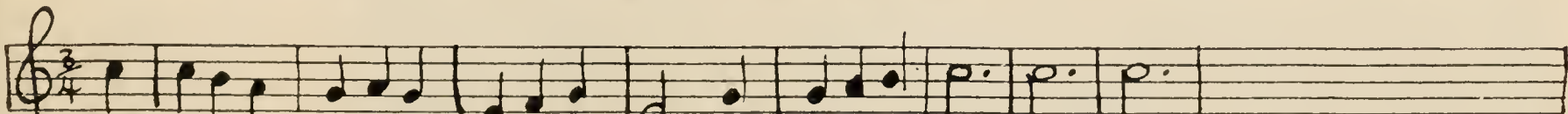
Train Song



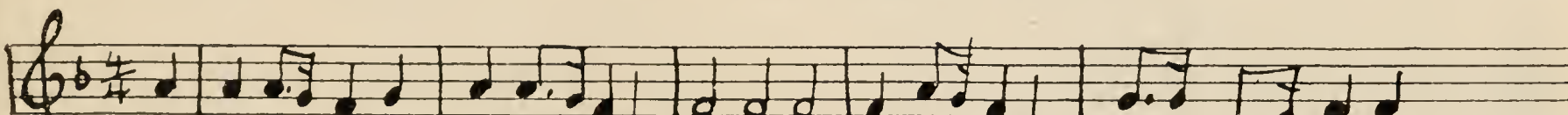
See the train go chuggety-puff, up and down the hill. Hear it ring its jolly bell. As it goes chuggety-puff,



chuggety-puff, chuggety-puff, up and down the hill. Ding, ding, dong. See the lights shine, way down the track



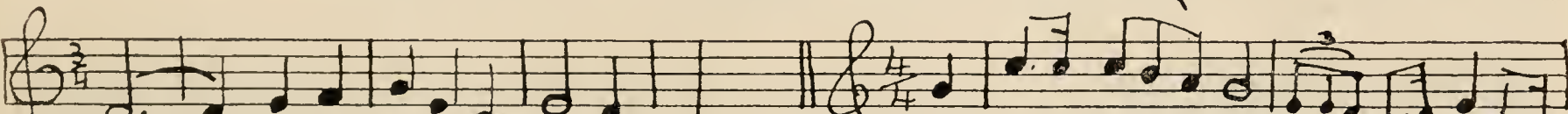
The engine is turning around and around, the engine goes puff, puff, puff.



Along came the engine down to the coal chute, Boom, boom, boom went the coal down into the coal car

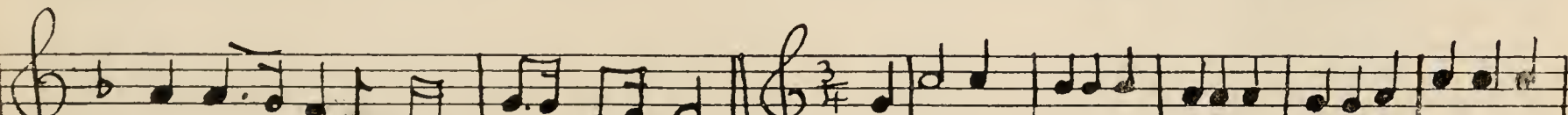


The water goes rushing down into the boilers round



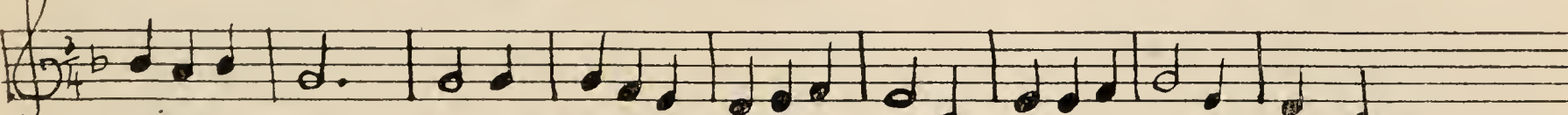
steam when the fires are hot and gleam.

The sand goes trickling down into the engine's sand dome.



The sand makes the tracks rough so the engine won't slip off.

The oil goes into the places that need it and make



The machinery smooth

Then the engine is ready to go.

It goes to New York on Wednesday



Help - help - help - The engine has gone without us. Brakeman - Brakeman - Put three torpedoes on the track - send a telegram



to bring the engine back.

New York! New York! All off! all off! We're glad we're



here! Red Cap! Red Cap! Take my baggage to a taxi cab



Imaginative
drawings
by children:

Carnival,
by a 14 year
old pupil
from Glasgow.

(Below)
Sports News,
John Miller,
Daniel Stewart
College.



Choral Speech

Mona Swann

author of 'An Approach to Choral Speech,' and of one choric drama 'The Revolving Year'; compiler of biblical dramas, 'At the Well of Bethlehem' and 'Jerusalem,' and of 'Many Voices,' an anthology of choral verse; vice-principal of Moira House School, Eastbourne. Miss Swann discusses the possibilities of choral speech as a mode of self-expression in tune with the spirit of the age.

AT first sight it seems strange that the post-war world, whose watchword has been individualism and whose aim self-expression, should have given birth and nurture to Choral Speech; yet for seventeen years it has grown steadily in many countries and in varied forms, until it has become fairly established as a possible factor both in education and in artistic expression.

This growth has, naturally, met with considerable criticism, and in England at any rate many educationalists are still in doubt whether it is really valuable and in tune with the life of to-day, or whether it is only a somewhat variegated throw-back to the old and safer methods of 'mass-production' in recitation. An English educational paper has lately published a series of letters on this question, which give interesting light on the dangers attendant upon an indiscriminating adoption of choric work. On the one hand, certain teachers have seen Choral Speech as a convenient labour-saving device for dealing with the speech of large numbers; they have turned their classes wholesale into what they call choirs, and drilled these to a mechanical, though often dexterous, response to their own imposed demands. On the other hand, groups of solo-speakers have banded themselves together, thinking that the balance of their varied voice-qualities will be sufficient, without definite choral training, to create a choric unity.

Both of these, I believe, are 'dead-ends,' and alien in principle to true Choral Speech. The first extreme, with its mechanical unity under the control of the teacher, is actually a disguised form of the old class-recitation, although it may, perhaps, be more interesting to the listener.

The second extreme—the choir of solo-speakers—has opposite, though still serious, dangers and limitations. Some of these are those from which a choir composed of solo-singers would suffer, and derive mostly from the inability to realize that principle of 'laying down one's life to save it' which is the fundamental of any corporate work. In a choral song, however, the actual music imposes a discipline which enforces some degree of corporate unity; in choral interpretative speech, on the other hand, unless there is a fine sensitiveness to the discipline of the poetry itself, and a consequent voluntary self-subjugation of all within the group to its demands, there is serious danger of exploiting a poem by vocal effect-making—a procedure which again can earn no rightful place either in art or in education.

The Individual and Choral Speech

It is my belief that Choral Speech, to be a true growth of the age in which we live, must be the co-operative enterprise of the whole choir and its conductor. Unless Choral Speech allows scope for the individual, and for every individual within the choir, it has no right to a place in modern life. Each one must be responsible, each one must be free to contribute his or her ideas to the discussion of each interpretation, each one must be conscious of being, not 'luggage', but an integral part of the whole, on whose concentration and sustained imaginative vitality the final creation depends. The main work of the conductor is to see that the choir is technically fit to carry out what it intends, and to help it when, as inevitably happens, its practice falls short of its vision.

It is difficult to lay down any rules for ideal procedure in the training of a Speech Choir. Age, intelligence, environment, previous contact with poetry and with poetry-speaking, are among the many variable factors which make each choir a separate problem and providentially prevent the possibility of adopting any fool-proof 'method'. Certain principles, however, have proved sound in almost all cases. The first of these, to my mind, is that the teacher should play as little part as possible in the choir-practice; whatever the first approach to a poem may be—silent reading, various individual readings, concerted reading—it must be discussed, considered and reconsidered, until the eventual interpretation represents the best united thought and feeling of the whole group; then, and only then, whether the final rendering be in unison, or whether the choir speak antiphonally or in groups, or whether individual voices follow each other or interplay and blend, will it have real unity and be truly choral in its quality.

Craftsmanship of Speech

In order to reach the technical ability to put this into practice, however, a certain training in the craftsmanship of Choral Speech is necessary. This is where the choir-conductor takes command. Under his guidance the choir must gain clean and vigorous speech, with easy unity of attack, of syllable-formation, and of voice-movement from stress to stress; it must also work to achieve a well-unified tone in which individual differences are blended to form a harmonious whole.

Another principle that is valuable in Choral Speech-work is that the hearing is equally concerned with the voice in any vocal interpretation. Opportunity must continually be given for listening as well as for speaking, and for listening with the inner ear as well as with the outer. It is, I am convinced, a bad mistake to allow a choir to speak throughout a practice; it must have time to sit quietly and hear with the inner ear the movement of the poem and its changing rhythms and tempi; time for the discovery of the initial tempo, first by the inner hearing and then by individual attempts at voicing it while the rest of the choir listens and appraises the varied suggestions; time for one

section of the choir to speak while the others listen, and then for them in their turn to speak with the added experience resulting from what they have heard.

Self-Expression and Choral Speech

From this emerges yet another principle—that the aim of choral work must not be a swiftly gained effect, but the gradual awakening and development of sensibility and discernment. Working in this way as individuals within a group, shy and self-conscious children or adults are able to find a joy of expression which they could never reach alone; but the effect is more permanent than that, for by degrees they gain confidence which enables them after a while to find joy also in individual speech; indeed, in seventeen years of experience I have never found a single child, however miserably shy to begin with, who, after sufficient experience of Choral Speech, was not happy to take a solo part in a play, and able to play it adequately and without undue nervousness.

For those who, on the other hand, want constantly to be in the limelight, Choral Speech is equally valuable. Here they learn, in an unusually immediate way, the inevitable discipline that any art imposes; they learn to give their best, as in a team-game, without drawing attention to themselves; they learn that there is a peculiar joy in corporate action, when that action is the result of the 'pooled' thought and energy of the whole team.

Independence and Discipline

In spite of this discipline, however, the wisely directed choir must have, I believe, ample opportunity for independence. To assure this I often subdivide a large group into three or four small divisions who work simultaneously but in separate rooms. Sometimes they all prepare the same poem, and each division listens to the other versions; sometimes each prepares a poem of its own choice, and again all listen to all and discussion follows. Again, the study of ballads, or other poems that call for one or more solo-speakers and a group to speak the refrain, offers scope for independent work; such work gains especial interest when several individuals prepare the same poem, and the refrain-speakers have to match their

response to the varying interpretations of the different soloists.

We must bear in mind further, though, that Choral Speech does not and must not claim to be the be-all and end-all of interpretative speech, for the material to which it is suited is obviously limited. No *personal* thought and emotion, and no complicated content, can be expressed by a group. The material suited to Choral Speech, whether in poetry or prose, must be simple in content, impersonal in mood and expression, and, generally speaking, interesting in its rhythmic variety. The whole field of 'personal' literature is therefore outside the scope of Choral Speech.

The three types of choric treatment most used at present are unison speech, antiphonal speech, and 'orchestrated' speech, in which an attempt is made to follow the changing moods and qualities of the phrases by an interplay of voices of varying textures. Technically, as good unison-singing is the first step in a choir's achievement, so is also good, sensitive and flexible unison-speech. It is infinitely harder to achieve this than it is to make an attractive effect with 'orchestrated' speech; but, once achieved, a choir has a sure foundation on which the other types of choral speech can be built. This is the basic training which the choir of solo-speakers too often lacks, and without which the work of any choir is as a house built upon sand; but with it, both antiphonal and orchestrated speech are able to reach an integrity of interpretation in which the individual members of the choir, whether they are speaking or are momentarily silent, nevertheless feel themselves to be continuously a vital part of the choric whole.

Creative Self-Expression

As yet I have written of Choral Speech only as an instrument of interpretation, the aspect of its training which concerns both children and adults alike. I believe, though, that this is only one view of its possible educational value to those still of school-age; for surely the principles that underlie interpretation—the realization of structure, of development, of idea-relationships; the appreciation of image, of word-music, of rhythmic flow—are all of them closely akin to, if not identical with, the principles that

underlie any literary creation. I become daily more convinced that, in the realm of language-training, interpretation and composition should go hand-in-hand, and that the discussions of the speech-choir could, and actually do, bear fruit in original creative work, either written or spoken.

With small children this close relation between creation and interpretation is especially essential. In the early days when group-work in speech is allied with movement and makes no pretension to be 'choric' in the stricter sense of the word, a galloping nursery-rhyme, for instance, can give place to galloping phrases made by the children themselves and taught by the maker to the class; so with other rhythms, sometimes the 'ready-made' rhyme taking the lead, sometimes a newly-created one making us remember an old friend, sometimes something quite unexpected emerging that one of the small people in the group gives us out of the blue. 'We've had so much other people's poetry, can't we have some of our own now?' a child of eight said to me one day when we had spent longer than usual with a poem 'out of a book.'

This inter-relation develops naturally in later stages, when it sometimes manifests itself in a surprising way. After a week or two spent with a choir of 10-12 year olds in discussing and speaking ballads and refrains, I sometimes ask the members of the group each to think out a story and prepare to tell it; each is to invent a suitable recurrent refrain which the rest of the group will speak at a given sign from the soloist. One of the most remarkable results that I remember was the effort of a child of ten who told the whole story of William Tell in original verse which she had made in her head the night before and had not written down; each of the ten or twelve stanzas rhymed, was in good rhythm, and ended with a neatly-welded-in refrain; she spoke the verse with vigour and with a simple dramatic feeling that made the group unconsciously vary their rendering of the refrain to tune with the changing moods of the story.

Group composition of this semi- or wholly-improvised type leads easily to the beginnings of simple spontaneously-created group-drama. The members of a group portray, for instance,

with improvised speech and movement, a series of characters in a given environment—night-watchmen at the different hours of the night, street-cries, etc.—or personifications or representations of abstract ideas or scientific facts—the months, the planets, the zones of vegetation, the growth of democracy—material gathered from the geography lesson, the history lesson, the science lesson, in fact, from anywhere, provides the substance from which such dramatic group-composition can develop.

As with later years this free oral work gives place to more formal and individual written composition, the influence of Choral Speech is less obvious in its manifestation, and shows itself rather in the increased sensibility to language, in the awakened critical faculty, and in the keener discrimination which should be the result of work in a wisely-directed choir.

These, then, are some of the values which seem to me honestly to earn Choral Speech a place in modern education. Of Choral Speech as an art it is still almost impossible to write. It is credible, indeed, that some of the confusion that has arisen around it, and the

adverse criticism that it has received, are actually due to a divergence of purpose among those fostering the movement; some see it educationally, and evaluate its effect upon the individuals in the choir; others acclaim it as an art which can be adopted ready-made, and consider rather its effect upon the listener. I may be wrong, but I believe that the first is the approach which will help its development, and give it a chance eventually to prove its real artistic worth. Surely no art was ever audience-conscious at its origin, nor, indeed, conscious of anything but the need for expression of the impulse that lies behind the act; neither will Choral Speech ever justify itself as an art if it aims at pleasing the listener before it is secure in its own integrity; but as an honest growth from the human needs of to-day—from the sense of interdependence and of corporate responsibility and from the desire for and joy in the co-operative endeavour of free individuals—it may at last establish itself as an artistic instrument of remarkable quality. Even now the simplest efforts, when these are sincere, often reach an unconscious and surprising beauty which betokens what the future may hold.



Lino cut by a boy of 13 at Bryanston School

Psychological Effects of a Good Speaking Voice

T. H. Pear

Professor of Psychology in the University of Manchester, discusses our reaction to certain types of voices, and some of the problems arising from dialects, and defines an effective speaking voice.

IN the title of this article, 'good' implies certain complications for the writer. Though it is not the psychologist's function to determine human standards, he is justified in examining them, in seeing how they have grown up, in asking if they are transient or lasting, and if they differ with time and place. Yet he must steer a course along those tricky channels which divide psychology from history, geography, linguistics, æsthetics and metaphysics.

Beauty of Voice

Some people believe that voices exist which would be judged as beautiful or ugly by the vast majority of persons living in any one part of the civilized world. For proof they point to that measurable, if academically contemptible criterion, box-office receipts. Let us assume that there is some psychological, even if there is no metaphysical, validity in the statement that a certain actor speaks Shakespeare beautifully. We can now ask a few questions. Could a beautiful voice speak or sing ugly words? One of the loveliest songs of Richard Strauss, sung in English, ends perversely with a hissing syllable. Many Germans dislike hissing noises in English, as many English dislike guttural sounds in German. But would the ugliness of such sounds be noticed if the voice were beautiful?

If basic factors, like bodily build and original function, determine a voice, can we assume their constancy for a long period? Is there a widespread preference, in England, for a contralto speaking voice in a woman? Are the reasons for it really or apparently deep-lying? If we study the changing criteria of female bodily beauty

in the advertisement columns of society magazines for the last fifty years, it is difficult to be dogmatic. Perhaps fundamental factors of vocal beauty exist, and evoke 'conditioned' responses, so that a voice is heard as beautiful or ugly according to one's education. Among private likes and dislikes there may be evanescent prejudices, copied from leaders of fashion, like those which prevail each season, not only among the leisured classes, concerning the colour, if any, of prescribed areas of the face or hands. If such fads, regarded historically, are insignificant, their economic, even biological, aspects are not. Similar temporary changes seem to occur in speech; 'lip-sticked vowels', one might call some of them. They have a short but gay life. Who are their inventors? When they tire of these sounds do they make new ones for fun? Or are speech fashions, like those in dress, matters of mystery and rumour?

Other speech fashions are less transient and may last half a generation. They can be compared with the major changes of fashions in men's clothes; indeed, parallels between speaking and clothing are more numerous and closer than the casual reader might suppose.¹

It is sometimes urged that much ugly speaking is lazy speaking. To pronounce *bed* like *bad* saves trouble. Slovenly speaking and clothing, therefore, may be ugly because of their slovenliness. This is often true, yet in honesty I must record that the English spoken by some Scottish people seems to me (and to some Scotsmen) finicky. Since, however, to my ear the apparently painstaking slow speech of some Northern

¹ Cf. Chapter XII of the author's *The Psychology of Effective Speaking*. 1933. London (Kegan Paul).

Englishmen, as in *congratulate*, *examination*, also lacks beauty, it may be that to hearers of my type, apparent ease in speaking is indispensable for a favourable judgment. In this respect tailors can supply parallels, since 'good' clothes should appear to be worn easily.

Here we meet interesting examples of the effect upon our experience of the total pattern, configurational setting or *Gestalt*, in which a sound, word or phrase is heard. The man who uses a certain 'u' for 'putt' (in golf) may or may not employ it when saying 'Put the butter down.' In some English social circles much would depend upon whether he did.¹ If it be objected that even in 'putt' the vowel sound is ugly, one might remember that a similar sound occurs in 'Mother'. Can we dismiss these facts by merely saying that there is no accounting for tastes?

Problems of Dialect

I now tread, unwillingly, upon delicate ground. The speech of the U.S.A. when heard casually, seldom strikes an Englishman as beautiful, and the untiring efforts of the crooner, who at his worst is probably an Englishman imitating the less pleasant features of American speech, have not improved matters. Yet recently in radio-talks and in the *Listener*, Mr. Alistair Cooke, discussing the ways in which Americans speak, and how their phrases sound to English ears, has raised many interesting questions. As is well known, some American pronunciations and grammatical forms were used by our own forefathers, so that in such instances we are the meddling innovators. In this respect, very recent English history is interesting. Professor A. Lloyd James says in *The Broadcast Word*:²

Speech fashions change rapidly, like all other social fashions, and the young are always adventurous. Young people do not now use pronunciations like *lawss* for 'loss', *crawss* for 'cross', *cawf* for 'cough', although these pronunciations continue to be recorded in dictionaries. I have ob-

served this modernism among educated young people in these parts for many years; it is a generally accepted fashion among the younger generation on the West End stage, whose pronunciations I have had exceptional opportunities of studying for ten years. But I was astonished to find recently, in a Council Central School in London (Marylebone), that the pronunciation *crawss* was laughed at by the children.

Only yesterday, however, I heard that in one expensive boarding-school *crawss* is the pronunciation used by the young children.

Here, however, history gets mixed up completely, and rightly, with geography. A striking fact about some English 'geographical' dialects is that while once they were used unquestioningly, especially by those who had heard few other ways of speaking, nowadays certain geographically-determined ways of speaking are less admired than others, even in their own district. The shadow of Standard English hangs over—threatens, some would say—many an English dialect. Another change, unpredictable thirty years ago, has taken place in our speech; the infiltration of American words and ways of speaking, chiefly from the talking-film. In spite of these complications, it is probably fair to say that a voice judged to be beautiful by most people in England will speak Standard English, plus a few subtle personal characteristics.

Personality, Character and Speech

We will not ask if certain pitches, timbres or speech-melodies can be lovely in themselves. Here is another problem which, however, is not beyond the realm of psychology. Certain ways of speaking are often judged to be friendly, manly, trustworthy, affected, false. What does this mean? One Gordian knot may be cut by asserting that many judges of voices confuse *personality* with *character*. It is possible, of course, to define these in different ways, yet I believe that for practical purposes, personality may be defined as the effect upon others, of the outward visible, audible, tangible (etc.) signs which we make. Of these we may or may not be aware. Character is the integration of our habits, purposes, ideals and sentiments into a relative unity. If these definitions be accepted, it would appear that many so-called judgments of character made upon the basis of a voice are

¹ In *Odd Man Out* Mr. Douglas Goldring has recently described this social situation in detail.

² London, Kegan Paul. 1935. The whole chapter, 'Standards in Speech', from which this extract is taken, should be read.

really judgments of personality.¹ I would suggest that a 'good' speaking voice may be defined as one which at the appropriate moment (1) arouses friendly feelings in the hearers, (2) causes them willingly to do what the speaker wants, and (3) clearly communicates or requests information. Functions (1), (2) and (3) may be exercised singly or together, according to the speaker's conscious or unconscious aim.

Effective Speech

To make practical use of this provisional definition 'effective' might now be substituted for 'good' in our title. It is, however, interesting to note that we may dislike a way of speaking which is undoubtedly effective. Is this, perhaps, caused by our feeling that there is an unfair exaggeration of one of the functions of speaking mentioned above? The charming female voice may arouse conscious or unconscious jealousy in a woman listener, if she has no such means of getting her own way. The cool, imperative contralto ring in the 'ruling-classes' voice may annoy many people, yet in a pseudo-democratic country, when directed upon a public servant who is shirking his job, it can be very effective, and its possessor may be envied by some Americans and Frenchmen. The over-precise or pedantically correct manner of imparting information irritates us when used unnecessarily, yet we all know that the man-in-the-street, especially the village street, can be distressingly vague if asked the way.

Speaker and Hearer

So it takes two to define a 'good' voice; the speaker and the hearer, and the latter's importance is probably greater, the less democratic the country in which the speaker is heard. In this a 'good' voice differs from, say, a 'good' cricket-stroke, which not only pleases the discerning onlooker but can be defined as most likely to get runs while least likely to lose wickets.

Possibly, however, we ought to classify the

hearers' various attitudes² into those which are due to personal limitations and those which are common to many listeners. The Cockney accent seems less popular in the North of England than the North Country accent—or a greatest common measure of it suitable for large audiences—in the South. The slightest touch of irony in a public speech is risky, since delicate under-statements may be accepted at face-value by simple minds.

Whether an important opinion can be orally stated accurately and effectively, but with a light touch, is an interesting question in these days of radio and talking film, with their huge heterogeneous audiences. It will be rendered more interesting by the increasing interchange of radio-programmes between England and America. Will the slightest deviation from solemnity very soon be interpreted as depriving the speaker of any claim to seriousness? Am I right in believing that Americans like their humour to be purveyed by specially labelled persons? It was an American student who interrupted William James with 'But, Professor, to be serious for a moment!'

Standard English

To define a 'good' way of speaking in the manner indicated in this article makes a case for Standard English, even perhaps, for Standard Anglo-American. It matters little whether a man, taught in school to use Standard English, subsequently addresses the bus conductor, his mother or his sweetheart in the dialect of Cockney, West Country or Brighter Bloomsbury, provided that, if he wishes, he can speak in a way acceptable to a nation-wide audience.

Knowledge that he possesses this potential manner of speaking will increase his confidence and ease in society. The effect is rather like that of owning a suit of clothes recognized as correct for most social occasions. But whereas the overt social reaction to clothing, unless it be unusually attractive or repulsive, is seldom marked, good speech usually produces welcoming and encouraging reactions in others.

At this point, some lovers of dialect (in others)

¹ The reader can scarcely be expected to find such a bald statement convincing or even acceptable. I have given a fuller account and reasons for this distinction in *Voice and Personality*. London. Chapman and Hall, and in the *Psychology of Effective Speaking*.

² Cf. C. C. Bell. 'An Investigation of the Attitudes of Training College Students towards the importance of good speech.' *Brit. Journ. of Educational Psychology*, Vol. 2. June 1935. 139-156.

may interrupt, by citing instances of men who, though speaking with a marked dialect, have climbed high on the intellectual ladder. To that objection there are several answers; first that the names are usually of the same men; secondly that intellectual people are often very tolerant towards anybody who really knows his job; thirdly, that this argument neglects the number of men who might have succeeded if their speech had been different.

When all is said and done, addressing oneself formally to a group, and informally to one person, are only two varieties of the complex

social event called speaking. Until teachers in our schools really train future citizens in that constructive, tolerant exchange of ideas called discussion, and cease to salve their consciences by encouraging occasional exhibitionistic semi-comic debates, they cannot be said to take speaking seriously. And, since the continuance of democracy requires the production of increasing numbers of citizens capable of such discussion, it may be that an early act of any dictator would be to suppress articles like the present one, since they only put ideas into people's heads.



Lino cut by a fourteen year-old-pupil of Bryanston School

DEBATE on 'This School should not keep Armistice Day'

(Children's ages ranging from 7 to 11)

J.C. said that we should all be far better if we could forget the war and all other horrid things. It was just waste of time to stop work and think about the war for two minutes, and we had no time to waste.

S.S. said that two minutes of our time would never be missed. You couldn't say that thinking for just two minutes was waste of time, because it hardly was time at all. S. thought that it was very nice sometimes to have everyone thinking the same thing at the same time. It was very good to think of others, and it was very good to buy poppies for blind soldiers, and to help hospitals and things.

P.S. said that two minutes was two minutes, and we couldn't afford to spend even two minutes on anything silly. He had not had time to calculate how many two minutes we had in a day, but he didn't think it was so very many hundreds. He did not agree that it was a good thing to think about other people who had had a terrible time, because it only made us feel grieved and sorry, and did no good. As for buying poppies P. pointed out that we lost money by that and most of our parents were poor enough already.

E.P. thought the last speech a very selfish one, and was sure P. could easily save a few pennies to help wounded soldiers if he was careful. Besides if he wanted to think about money, he had better use his two minutes for thinking about all this war debt, and what was to be done about it. We couldn't just forget about the debts the war had left behind.

D.M. said that as long as we went on thinking about war, we should always have war. Armistice Day was really much the same as making battleships and ammunition. While people made ammunition they would want to use it, and while they kept thinking about war, and getting sloppy about people who had died, they would really be wanting another war to keep all their sloppiness fresh. Therefore she thought it would be better to do away with Armistice Day altogether, and forget about war once and for all.

S.S. quite agreed about 'sloppiness', but thought we had gone too far to make forgetting quite so easy as D. seemed to find it. War wouldn't stop itself just because this school didn't think about it.

War was a very terrible thing that had happened, and still did happen in 'China and places like that', and if it was going to be stopped we must *do* something about it.

S. thought that it would be a good thing to use Armistice Day for thinking how we could stop war in the future.

P.S. said that if S. thought that she was going to stop war by thinking about it for two minutes once a year she was very greatly mistaken indeed. He said that we ought all of us to be always thinking how we could stop it, but he should hope we knew enough in this school not to need reminding of that, like people who said the kind of prayers that needed Church bells to set them going.

S.J. said that it might not do any special good, apart from keeping us all quiet for a time, which was probably a good thing, but did it do any *harm*? She thought it did no harm to have special days to think specially hard about war. She always found it was easier to think properly if you had a set time for doing it. People were apt to get slack and forget if they did not do things at a set time, and perhaps it would help some people if they did it in a special way now and then.

P.S. said that that was all nonsense and making excuses for people to be stupid and careless in their thinking. War was important enough to be thought about properly without all this sitting around in circles and keeping quiet when your nose itched. His own personal experience was that it was during the two minutes that one's thinking became half-hearted, because you had to be so careful not to disturb other people, that you got thinking about the tickle in your nose, and by the time you'd settled that, it was time to stop.

E.P. suggested that it might be a good thing to have a lot of Armistice Days in the year. She was certain that it ought to be kept, but if everyone liked to write Armistice Day into their calendar for every month, let them do it!

The motion was lost.

Speech Training in the Infant School

B. H. Storey

of the Speech Institute, discusses early training, the importance of the teacher's own speech, practical methods of producing correct sounds and the delights of the spoken word.

SPEECH training must not be thought of as a special subject for which, if possible, one period a week will be allowed. It needs to be regarded as a basic subject, linked to every lesson in which the spoken word is used.

The right kind of speech training means training in easy, fluent, pleasant speaking, in telling stories and acting them, in reading aloud, in speaking poetry. It needs to link up, on the physical side, with the physical work done in the school—because good posture and easy muscular control are essential to good voice production—and on its rhythmical side with the musical appreciation lesson and class singing.

The Approach to Speech Training

There must be a special period set aside for practice in the making of speech sounds and the use of the voice and for exploration of the fascinating subject of the spoken word, but this special drill needs to have a rich background, in order that exercises may have both purpose and interest for the child. It must be realized that the adult's acceptance of the necessity for good speech has been acquired through experience, and that the child, lacking as yet this experience, cannot be expected to realize the commercial, psychological and other values of good speech. He needs to work at his speech because it is linked up with something he enjoys doing and which seems worth while to him.

Hence the value of oral English in every school, of acting games and simple dramatic work, where the free expression of ideas is encouraged, and the spoken word realized, even if unconsciously, as a succession of phrases, and not as a sequence of single sounds or words. Written language should be kept in the background, as far as is possible, until children have developed a natural feeling for speech, for experience shows that too much dwelling on print and the writing of words has a destructive effect on the spoken word.

If this approach to the subject of speech training is accepted, it is obvious that this work cannot begin too soon. The foundations of good speech are laid in the Infant School, and the ability to use the spoken word naturally and well develops with the child's growing capacity as he passes through the Junior School and on to the Senior. This steady, natural development implies, of course, that his speech education will be carried on consistently throughout his school life, and at present, unfortunately, this may

not happen. Teachers are not, as yet, given sufficient training themselves to enable them to cope entirely successfully with this difficult but fascinating subject—difficult because of the nature of speech itself, and, also, because of external circumstances such as the bad home conditions of the children, very large classes and inadequate school buildings. Many children are in the Senior School before they receive any definite speech training, and their difficulties, and those of the teacher, are greatly increased. When this occurs, the work is often thrust into the time-table as an extra subject, and becomes not an experience but a mechanical exercise, enjoyable perhaps in the class room, but having no connection with life, and very little bearing on the rest of the time-table.

The remedy for this state of affairs is in the hands of those educational authorities who have charge of the training which teachers undergo. Speech work in school cannot be entirely successful until every teacher has a sound knowledge of the subject, and is herself a competent exponent of the spoken word. As soon as speech training becomes an important part of the work done in Training Colleges, and a sensible practical test in spoken English is included in the examinations, this work will become a far more practicable proposition in the schools than it is at present.

However, since speech training must be attempted in the schools, no matter how difficult the conditions, here are some suggestions on the way to approach the subject.

Infant Schools

Whatever speech work young children do should be in the nature of a game. On no account should they be made to feel that speech sounds are difficult to make, and there should be no forced effort in articulation, for if they become conscious of difficulty and strain, they may develop some speech defect later on, which will prove a serious handicap to them.

Training in the spoken word needs to be considered from two aspects :—(1) The formation of the single sounds of speech ; (2) the connecting up of these simple sounds into phrases.

In the formation of the single sounds of speech, breathing and the agility of the movable speech organs—lips, tongue, soft palate and lower jaw—are of primary importance, consequently some time must be spent on developing a control over them. Small children can have their breathing capacity developed by games in which they blow a variety of

objects off their hands, objects such as feathers, peas and acorns. The weight of these things varies, of course, and so will the amount of breath needed to dislodge them.

Technique

It is not necessary to use real objects; imagination will supply them, and the more one can develop imagination the better. Dandelion clocks can be blown away with several gentle puffs; paper bags can be blown up with quick vigorous puffs; in imagination, one can blow soap bubbles, which need such steady light breathing to inflate them. These and countless other games can be played, including those which are based on 'smelling', as opposed to 'blowing', and thus help to encourage a flexible intake of breath. By means of such games, the right use of breath for speech is encouraged, without fear of any mechanical muscular action being introduced.

Agility of lip movement and control of such movement can be developed by giving an imaginative background to such movement. Lips can be stretched in a smile, rounded and protruded in an 'oo' of pleasure or surprise. The lower jaw can be relaxed in an 'ah' of pleasant tiredness, which is almost a yawn. The ways in which various animals eat can be reproduced, with excellent results in loosening the lower jaw, for example, the nibbling of rabbits and the slow contemplative chewing of cows ask for very different jaw movement, but it is good fun to be a rabbit or a cow and thus the necessary work is done without mental strain.

The same thing applies to the tongue, that most active and yet most lazy member of our speech apparatus. It can be stretched out and flicked back, like a frog's tongue when he catches flies; it can become a little hammer tapping on teeth and gums and the roof of the mouth. Imagination will supply many other possibilities.

Ear Training

When the results of this activity are harnessed to the making of single sounds, we approach the question of ear training. The teacher gives a pattern sound to be imitated. Following this she should give variations from the pattern, so that the children can have the delight of picking out the pattern from amongst several sounds. In this way, the use of the terms right and wrong can be avoided, with all that they bring in their train of strain and anxiety.

Exercises in voicing consonants with crescendos and diminuendos are excellent, since by means of these the children learn, unconsciously, that tone can be light and quiet, as well as solid and loud. In all such training, pronunciation, as such, need not be mentioned. A good pattern of sounds is given which the children learn to recognize and to use. Their ability to recognize sounds by ear, and repeat them, can be further developed by building up nonsense words for them to repeat, as soon as they have heard the teacher give the pattern. In this way the foundations can be laid for that good type of speech which never sacrifices naturalness in aiming at accuracy.

The Pattern of Speech

The second aspect of speech training brings us to the use of the connected sounds of speech. It is here that we meet those lovely attributes of speech known as rhythm, tune, stress and length of sounds, attributes which have received far too little attention in the past, largely because the written word cannot show them to the eye. They are as important to good speech as is pronunciation, and, unless they are recognized, pronunciation itself will become pedantic and artificial, for pronunciation, wrenched out of its true place in speech, tends to make the single sound the unit of speech, with devastating results on the ear of the listener, whereas the true unit of speech is the phrase, that individual group of words which is subject to the law of rhythm and which possesses a significant tune. Speech rhythms and speech tunes, with all that appertains to them, are themselves rooted deep in that fundamental urge to communicate which gives rise to actual speech. So instinctive is our use of them that, without a good deal of observation, we are unaware of the part they play in making what we say intelligible to our listeners. When we are listeners, however, we are speedily aware of any falsification of them, even though we may be unable to analyse the falsity. How, then, can we approach the training of children in this aspect of speech work? Ought they to be trained at all? If speech is such an instinctive matter, will they not be rhythmic and expressive in their use of the spoken word without training? Theoretically, the answer should be 'Yes', but experience shows that the answer is most often 'No'. The reason for this seems to be that young children develop their speaking powers too much according to the pattern of the written word, which is realized by means of the eye. They need to develop speech by means of the ear, because speech is sound. Again, the spoken word to be heard at its best must be felt, not merely thought, by the speaker, if such a distinction may be drawn, and this implies that the speaker has experienced the words he uses, and, out of that experience, can re-create the spoken words every time he uses them. It is, therefore, obvious that young children need to be given every opportunity of experiencing the spoken word, and of realizing it in all its varied aspects. Hence the need for moving to the delicious, changing rhythms of nursery rhymes and jingles, of acting the stories they tell, of being the people who speak the words, of making up one's own stories and poems and telling them, and—of listening, while other children do these exciting things, for learning to listen is a very important part of learning to speak. In all this, no book is necessary, except perhaps a book made by the child himself containing his own stories and poems—a book of spoken words, which, always, will reach his ear even though they are read from a page. In the time given up to this developing experience of the spoken word, pronunciation as such should have no place, except, perhaps, at the end, when some reference to pattern sounds might be made, if necessary. This is the time for realizing all that words can say and do, all that they hold of movement and

colour. It is the time when, like nursery toys at midnight, words come alive, living in and through the speaker. That we all need opportunity for experiencing these things is obvious when, as audience, we listen to adult speakers, or when, ourselves the speakers, we suffer horribly from a sense of impotence.

Delights of Good Speech

Granted experience in the spoken word, along these lines, children will leave the Infant School conscious, in the right way, of the spoken word, and with a delight in it. This delight—this freedom—they should not be allowed to lose. On the contrary, fresh experiences should be theirs, suited to their growing capacity. As they grow older, they will take more interest in the mechanism of speech, and the whole process of producing sound and turning it

into speech can be explained. Here they will begin to take a direct interest in the accuracy with which sounds are made from the mechanical point of view, and will, as soon as they begin to learn a foreign language, be quick to make comparisons between it and their own language. Again there is a vital interest in speech as the reason for spending time on it.

It is not possible within the limits of a short article to do more than touch on this subject. For this reason the work in the Infant School has been dwelt on because it is here that the foundation should be laid, and rightly laid. A wrong line of approach to the spoken word creates difficulties for the child for the rest of his life, a solemn fact of which we are, as yet, not sufficiently aware. Hence the need for teachers themselves to be given opportunities for acquiring the necessary knowledge of this subject. Until this need is met, good speech will remain the privilege of the comparatively few instead of the natural heritage of all.

Verse-Speaking in a Boys' Preparatory School

Eric Laming

Principal of Nevill House School, discusses the practical problems of choral speech, and describes the methods he uses in preparing boys for the competitions at Verse-Speaking Festivals.

SIX years ago, after hearing the work of the Moira House girls under Miss Swann, I decided to try verse-speaking in my own school and began by entering some boys for a neighbouring festival. We didn't do very well, but we learned a great deal; the boys decided that it was all rather fun and since then we have entered for at least one festival every year. Our verse-speaking work has always been in preparation for festivals or entertainments and so has never been regarded as quite part of the school routine, and, although one of H.M. Inspectors recently told me that he considered it the most valuable work being done in the school, it has never had a fixed place in the time-table. Only the senior boys (aged 11-14) have taken part and we use ten minutes of the English period three or four times a week as well as odd moments out of school during the last few days before the show.

In case any teachers feel themselves debarred for lack of a formal academic training, I would assure them from my own experience that a class can do very well under a beginner who is willing to study a text-book, practise by himself, and listen to the festival adjudicators. No one with a feeling for poetry and the spoken word need be afraid to make a start and to learn along with his class, but as I have sometimes been asked by visitors to allow them to hear a lesson in progress I offer the following

description of what goes on in my verse-speaking class.

Choral Speaking

To begin with this, as we always do: first I read the piece to the boys. (The work throughout is oral, but if they have no copies of their own I leave mine on the mantelpiece and later on they will be making fair copies in their English books as an exercise in memory, handwriting, spelling, punctuation and versification.) Then I elicit, if necessary, brief explanations, reserving other comments to be slipped in casually during later practices.

After this introduction the boys line up and chant the piece after me on a rather high note. Newcomers must learn to hold this note, for boys who wobble now will fail to control the flexible intonation required later. This repetition—a line chanted by me and echoed by them—goes on for several lessons and lays the foundation of the boys' speech technique. They are learning the words and practising clear articulation at the same time. At each unsatisfactory sound we pull up and find out how to make it correctly. For muffled tone we practise a resonance exercise. When a vowel-sound is out of tune we experiment with the correct shaping of tongue and lips. If consonants are flabby we discover with the

help of our Latin, why such sounds are classified as dentals, labials and so on. For all this phonetic work I use Miss Gullan's book on speech-training.¹

As clarity of speech becomes habitual, we are able to bring out the precision of the metre and the music of the rhymes. Moreover, the rhythmic waves of the piece begin to carry us forward, often round the end of one line on to the next, and the boys imagine such phrases as an unbroken thread of sound strung with words. At this stage, too, they become conscious that a gasp between phrases is an unsatisfactory form of punctuation and are ready to take an interest in chests, floating ribs, and abdominal breathing. They must not expect to pick up the knack in a minute. Just at first the tummy has a disconcerting habit of receding instead of swelling as we breathe in; but the exercises suggested in Miss Gullan's book will soon give them that confident feeling that their speech is swinging buoyantly along from phrase to phrase on pneumatic springs. Correct breathing is a useful by-product of the verse-speaking class, and I am always telling the children to practise it at table, in their bath, anywhere, if they want to be fit at fifty.

Technical Problems

We are not going to be drowned in details. Just as the squabbles of the irons and rivets and plates in Kipling's *Ship that Found Herself* gradually melted into the voice of the *Dimbula*, so our tongue-twisting clusters of consonants:

'Plump unpecked cherries,
Bloom-down-cheeked peaches'

lingering rhymes pulling against the urgent rhythm—

'A savage place! As holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon-lover'—

big words straining for the accent which the metre has dropped on to the little ones—

'John Gilpin was a citizen
Of credit and renown'—

all these conflicting elements are being knit together into a poem and we must now begin to see the thing as a whole. The boys like to draw it as a curve; sometimes a single upward sweep like the ballad *Edward* with its steady rise to the final tremendous curse; sometimes a parabola like that other imprecatory piece, Watson's *Semmerwater*, where the central climax sinks to a cadence. We learn to express this shape by varying the pressure of tone and by *rubato*. We think of the poem as an elastic thread which can be contracted to an *allegretto* for such lines as—

'Waken, Lords and Ladies gay,
To the greenwood haste away;
We can show you where he lies,
Fleet of foot and tall of size'—

and stretched to a *largo* for—

'Louder, louder, chant the lay,
Waken, Lords and Ladies gay.
Tell them youth and mirth and glee
Run a course as well as we'—

Rubato is a resource maddeningly exploited by flashy musicians, but unspoilt children easily feel the difference between stretching the tempo and snapping it.

I am assuming that the piece is to be spoken in unison throughout and shall not enter into the more elaborate effects available, such as antiphony, solo passages and part-speaking. These are fully discussed by Miss Swann in her book on Choral Speech.² That then covers the technical ground. There is work there for several lessons, for we must not leave this stage before we have clear vowels, clean consonants, musical tone, crisp rhythm and a sense that the piece is sweeping us along from beginning to end in a single impulse. It means hard work, but if it is true, as Sir Henry Wood tells us, that an orchestra will play just as badly as you let them, that is only saying that they need a leader to focus and direct their enthusiasm, and the converse is that a class will speak just as well as you make them.

When we are satisfied that we are as near perfect technically as we can make ourselves, we drop the chanting and try speaking the piece. After our previous work this is practically a minor step, for we are by this time so familiar with the poem that the intonation almost settles itself. Once we have experienced the surge of a rhythmic period we are not likely to fall into that distressing sing-song with a drop on the last word of each line: the voices will rise and fall naturally with the varying emotional intensity. In passages where the class wavers between two alternative pitches, we try both and fix on the more significant.

Rehearsals

Up to now I have been standing in front of the class at the opposite end of the room, starting them off, pulling them up, urging them along, soothing them down and in general acting as focus to concentrate attention. For the last few rehearsals (as they now become) they start off by themselves, taking the time from the senior boy while I sit back and listen, reserving comments for the end. I like one public rehearsal before the rest of the school. Then we are ready for The Day—for judges, competitors, audience and the throb of excitement which brings us up to concert pitch and turns a good performance into a thrilling one.

Solo Speaking

Most of the boys in the speech-choir also enter for the solo verse-speaking classes. Each group of soloists learns its set piece chorally and the boys are not heard separately until a few days before the show. This method produces speakers who are thinking of the poem, not of themselves, and we are spared the sing-song, the smirk and the stock gestures of that happily obsolescent phenomenon, the child-reciter.

¹ 'Speech Training in the School', by Marjorie Gullan (Evans, 1s. 6d.).

² 'An Approach to Choral Speech', by Mona Swann (Gerald Howe, 3s. 6d.).

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You might expect that soloists thus coached would sound like so many gramophone records from the same mould. But they don't. I suppose what happens is that in the shelter of the choral group the boy sheds any self-consciousness, so that by the time he emerges into the open as a soloist his personality is released to colour his performance. Anyway, their interpretations diverge progressively till they have in common only their speech-technique and a basic understanding of the poem. Many a boy has surprised himself and delighted his friends by revealing not only a pleasant voice, but a hitherto unsuspected sincerity of feeling.

Acted Ballads

These form a link between verse-speaking and play-acting. And what wonderful material we have in our ballad literature! The range of feeling is so wide, the stories so good and the characters so elemental, that they are just as alive in the class-room to-day as they must have been when they were chanted to the tapping of drinking-horns in the baronial hall.

Conciser than the shortest of plays, they need no costume, no lighting, no scenery. Our effect is obtained by speech, grouping and movement, and each ballad sets us a separate problem in production which sometimes taxes the combined ingenuity of teacher and team to solve.

The general idea is that the dialogue lines are spoken by the actors and the narrative passages by a narrator or group of narrators, while the actors continue to mime. I prefer the narrative spoken by a group of from three to five boys as being more impersonal and more easily distinguishable from the actors. Sometimes these narrators become an acting chorus as well. When we did *Robin Hood and Alan-a-Dale*,¹ they sprang up half way through and

¹ The ballads mentioned in this section are printed in 'Ballads and Ballad-Plays', edited by John Hampden (Nelson, 1s. 3d.).

made an effective entry as the four-and-twenty bowmen.

Slovenly enunciation and rhythm are no more excusable in ballad-acting than in verse-speaking and my actors and narrators first learn their words by the drill described above for choral speech. Next we work out positions and movements but as this part of the work is not peculiar to ballad production I shall only suggest that the timing of the actors' movements to fit the narrators' commentary requires very careful rehearsal; and if anyone wants to know how difficult that timing can be and how effective when secured, try producing *Get Up and Bar the Door*, that rich development of a ridiculous situation with its insanely logical conclusion.

The most important lesson I have learned from our own and other productions is to imitate the marvellous economy of the ballads themselves. If we overcrowd our stage or attempt to enact every line as the narrators speak it, we shall confuse instead of elucidating the story. As long as we secure clarity, we need not fear Henry James' comment on a rather poor marionette show—'An interesting example of economy, my dear Marsh, economy of means—and ur—ur—economy of effect'.

It is said that the dons at the High Table of one of the Cambridge colleges toast 'The Higher Mathematics—and may they never be of any use'. I am afraid we cannot claim this awful purity for verse-speaking—practical advantages will keep breaking out on it. It accustoms the child to hear his own voice and to face an audience, it spurs on the backward and provides an emotional outlet for the shy, and—this will conciliate even the Forsytes—it takes up no more time than is commonly allotted to poetry in the timetable of the most exam-ridden pupil. But with whatever motive we take it up, we continue it for the joy of taking part in such satisfying work, for we come to understand that the speaking of memorable words is an experience which enriches us all, children, teachers and audience alike.

THE NEW ERA

The next two numbers of The New Era will deal with Creative Self-Expression through Art and its kindred crafts. The articles will deal with new ways of teaching both younger and older children and we hope to include material from Austria, Belgium and France

International Notes

World Fellow Teas will be continued until 13th December. On 6th December Miss Fincken, A.R.A.M., is to speak on 'Music as a Spiritual Force in Life', and on 13th December a paper will be read describing a recent visit to Russia made by one of the N.E.F. members.

Annual Meeting

The English Section of the Fellowship is holding its Annual Meeting at the Conference of Educational Associations at University College, Gower Street, London, W.C.1, on TUESDAY, 31st December. The General Business Meeting will take place at 2.30 p.m. in the Physics Theatre. Tea will be at 4 p.m. and at 5 o'clock Professor F. Clarke, formerly of McGill University, Montreal, and now at the Institute of Education, London, will speak on *The State: Servant or Master*. Further particulars of this meeting are being circularized. We hope to have a large attendance of N.E.F. members.

Dalcroze Eurhythmics

The London School of Dalcroze Eurhythmics and the New Education Fellowship have arranged a short Holiday Course in *Breathing and Movement, Rhythmic Study for Drama and Percussion Instruments for Dalcroze Eurhythmics* by Miss Henrietta Rosenstrauch from 30th December, 1935, to 4th January, 1936. Those who were at the St. Andrews Conference will remember Miss Rosenstrauch's very delightful demonstrations of *Rhythmic Studies for the Actor*. This Holiday Course has been arranged especially for those who are visiting London for the Conference of Educational Associations and the sessions will be held at hours that will permit attendance at the Conference lectures. University College is five minutes' walk from the Dalcroze School where the Course is to be given. The Course will consist of two lessons each day, morning and afternoon, except Saturday, when there will be one lesson only. The fee for the Course is £2. 2s. Further particulars may be had from the London School of Dalcroze Eurhythmics, Ingham Memorial House, 37 Fitzroy Square, London, W.1 (Telephone: Museum 2294), or the Fellowship.

BRANCHES

Cambridge. A successful meeting was held on 15th October at which Miss Dent (Principal, Cambridge Training College for Women) spoke on 'An Experiment in Self Government'. On 8th November an excursion was made to St. Christopher's School, Letchworth; this was an enjoyable visit and Mr. and Mrs. Harris kindly invited members to tea afterwards.

Future Meeting

Tuesday, 3rd December, at 8.30 p.m. Perse School for Girls, Panton Street. Councillor Mrs. Rackham: 'Education in After-School Life'. (This is the address given at St. Andrews to the 1935 N.E.F. Conference.)

Liverpool. Miss H. Gull spoke on 'The Project Method' on 25th October, and Dr. Geoffrey Shaw on 'Listening to Music' on 15th November.

Future Meetings

Tuesday, 3rd December, at 7 p.m. Liverpool University. Miss Ann Driver (Principal, Ann Driver School of Music and Movement, London) on 'Music and Movement for Young Children'.

Friday, 17th January, at 7 p.m. Liverpool University. Miss McKechnie (Princeville School, Bradford), on 'The Educational Value of Toys'.

Sheffield. An excellent programme has been arranged for the first session. Miss Marion Richardson spoke on 'The Teaching of Drawing' on 4th October, and Dr. Dengler (Vienna) spoke on 'Progressive Educational Methods and Experimental Work in Education in Austria and America' on 11th October. Miss Mildred Neville spoke on 'Everyday Problems in Child Life' on 1st November, and on the 9th Miss Mary Macaulay spoke on 'The Work of the Home and School Council'. When this notice appears Dr. Stead will have given a talk on 'The Re-organization of Schools in Chesterfield' on 29th November.

Future Meeting

Friday, 10th January, at 8 p.m. Sheffield University. Professor Eastham, M.Sc., on 'The Place of Biology in Schools'.

Manchester. Owing to the indisposition of Mlle Hamaide the course originally arranged for this term had to be cancelled. When these notes appear Mr. W. B. Curry of Dartington Hall, will have given a talk on 22nd November.

Particulars of further meetings in Manchester may be obtained from Miss Jenkyn Jones, Lady Barn House School, Withington, Manchester.

We offer our congratulations to Mr. Brian Stanley on his appointment to the Chair of Education at Armstrong College, Durham University.

INDIA: Bengal

A section of the Fellowship has recently been formed at Santiniketan, Bengal, India, the School so well known in connection with Sir Rabindranath Tagore. The Secretary is planning to collect a Museum of Children's Art and Handwork, and also of educational apparatus. If any schools would care to send gifts of children's art work, notebooks, etc., for the Museum the Secretary would be most grateful. The Museum will be opened at a Conference to be held in Bengal this winter. The Secretary is Dr. D. M. SEN, Santiniketan University, Bengal, India.

Book Reviews

Latin. Its Place and Value in Education. Professor C. W. Valentine. (University of London Press. 6s.)

One of the concerns of educationists at the present time is the overcrowded state of the school curriculum in which there is an increasing number of subjects, each demanding more periods. The time has come when each subject must be sternly criticized for its value for all or selected pupils and faced from a new angle with regard to content and method of teaching. Professor Valentine's book is a careful and detailed attempt to estimate the value of Latin as a subject in the curriculum and one may hope that similar investigations into other subjects may follow. Professor Valentine considers it indisputable that each generation needs some minds who can interpret fresh for the particular needs of the age, the spirit of Greek and Roman civilisation and admits that there is something 'unique', though not necessarily 'superior', in an intimate appreciation of Greek and Roman literature, so that 'for some individuals only the classics can give the best and richest intellectual life'. After a section dealing with the inadequacy of the available time allotted to each subject the author brings forward some depressing evidence of the inability of large numbers of candidates to tackle school Certificate Latin papers and of the unpopularity of the subject among pupils generally, but limits to discuss the possibility of this being due either to the type of examination or to methods of teaching. Some of the common arguments for the general study of Latin are discussed in detail and the conclusion is reached that for the bulk of pupils the general culture and æsthetic training can be very small as the time must be devoted mainly to linguistic study and it is suggested that more reading of translations would be of greater value. The value of Latin as a foundation for other languages, as a help to the use and understanding of English, as a necessity for all students entering the Arts faculty at a university and as a sort of intelligence test for sorting out the best students, is dealt with in some detail and the conclusion reached is that it does not justify the forcing of Latin upon large numbers of pupils unfitted for its profitable study.

Later chapters deal with the problem of selecting the minority of pupils who would profit by the study of Latin. Practical suggestions are offered to schools for the selection of Latin pupils. Latin should be begun in the second year (of a five-year secondary school course) by all except those definitely weak in literary and linguistic studies, but the work in this year should stress the relation of Latin to English, the derivations from Latin roots and elementary grammatical structure common to English and Latin. This would not be a waste of time for those who did not continue Latin and would help to base the next selection on interest as well as ability. After this year the best pupils in general work would proceed to

choose between Latin and German. Some modification of this would be needed in schools over a four-year course. The final chapter deals with the staffing problems that would arise from these suggestions and with an appeal to classical teachers to welcome the new ideas.

The whole book is clear and concise and should stimulate interest and discussion. There are footnotes giving the source of every statement quoted and these form a useful bibliography.

Alice M. Croft.

Ability Grouping. Harold S. Wyndham, M.A., Ed.D. (Melbourne University Press in association with Oxford University Press. 7s.)

The sub-title of this book, *Recent Developments in Methods of Class-grouping in the Elementary Schools of the United States*, gives no idea of its scope and importance. It is a careful and detailed account of the whole history and philosophy of the class-grouping problems from 1870 to the present day, with a clear statement of the factors involved in the changes which have taken place (notably in the development of intelligence tests) and a description and evaluation of the numerous investigations which have recently been made in regard to the worth of existing practices.

The book is divided into three sections. *Part A, Historical Background*, is, of necessity, mainly descriptive and demands from the reviewer nothing but praise for its lucid and interesting exposition. *Part B, Review of Experimental Evidence*, is the most interesting and valuable section of the book. After explaining that 'one of the most fruitful causes of interminable controversy upon this problem (of adapting the school to individual differences) will be found in a failure on the part of the contending parties to define their terms or to agree upon the assumptions underlying the cardinal points of their position', Dr. Wyndham himself puts forward the following assumptions, (1) that class-grouping is necessary, but not repugnant to the idea of individual instruction; (2) that scholastic attainments are the most important product of elementary education, but only one group of products among many; (3) that a number of bases of grouping must be employed, but that cognizance must be taken of certain major determinants; (4) that 'homogeneous grouping' is not an absolute term, but applies to one aspect of the initial stage in a changing situation. He then discusses (ch. VI) the 'improvement in scholastic attainments under conditions of homogeneous grouping' and comes to the conclusion, after an admirable analysis of thirteen of the more significant experiments in this field, that only three indubitable factors emerge: (a) that there is a tendency for the establishment of groups homogeneous in ability to lead to differentiation of curriculum or method; (b) that the homogeneous grouping of children according to ability does not, of itself,

result in significant differences in improvement in the common essentials of the elementary curriculum, but if advantage be taken of the segregation of pupils, that improvement can be effected; (c) *that further experimentation is necessary upon this problem of methods of class-grouping*. This may seem a small result. Only those who have read the chapter can appreciate the enormous clearing-up of confusions and difficulties that it represents.

Chapters VII and VIII are concerned mainly with certain criticisms of ability grouping, e.g. that: (1) the slower groups are affected by losing the stimulus of the brighter pupils; (2) the pupils in the lower ability groups develop a sense of inferiority, and those in the higher a superiority complex; (3) with homogenous grouping there are no outstanding leaders to inspire the slower groups; (4) the adjustment of teachers to the various groups is difficult. On all these points little 'acceptable experimental evidence' was found, but data from questionnaires to pupils and teachers show that they do not consider the criticisms valid and what little experimental evidence there is seems to confirm this view.

In *Part C, More Subjective Issues*, Dr. Wyndham, after emphasizing the importance of keeping a clear distinction between matters of fact, which he has hitherto been dealing with, and matters of opinion, goes on to discuss the criticisms of those who attack ability grouping because: (a) it does not go far enough; (b) they distrust intelligence tests as a measure of ability; (c) they consider ability grouping 'undemocratic'; (d) it presupposes objectives which are inherently wrong as ends of education (i.e. the argument of the Progressive Schools). In a penetrating analysis he shows how one may disagree with all these objections.

The book is completed by an index and a bibliography of fifteen pages, which bears witness to the care and thoroughness with which Dr. Wyndham has completed his investigation. The same care has not, unfortunately, been extended to the proof-reading. There is a displaced line, some faults of punctuation and frequent instances of mis-spellings, substituted and omitted words, especially in the latter part of the book.

D. M.

Junior School Projects. Joyce Kenwrick, M.A. (University of London Press. 5s.)

This is a small volume describing a number of activities, initiated and organized by teachers for the better understanding on the part of their pupils of such subjects as medieval England, elections, trade, transport, banking transactions, etc. Because they are teachers' projects they lack the spontaneity and originality which characterize the true project, born from the children's delight in experiment and discovery, in make-believe and purposeful activity. In this book it is the teacher's delight to mount illustrations and to draw margins for the children's magazine, to appoint herself editor, to select sub-editors

and 'to divide the class into two teams for running rival magazines'! She also 'allows a child at a time to pull the bus along the route' and 'allows children out of their places two or three at a time . . . to play with the doll's house'. This is not the spirit of the project method.

Yet it does happen that a teacher's project is wholeheartedly adopted by a class. This little book may therefore stimulate and provide suitable material for teachers who are dissatisfied with their formal curriculum or rigid time-table. They must, however, beware of changing one type of formal practice for another. The author mentions that for children 'the play is the thing', but in the minds of the teachers who planned these particular 'projects', the important things were school subjects.

On the whole this book cannot be recommended as in any way illustrating either the principles or practice of modern education.

E. R. Boyce.

Mr. Sheridan's Umbrella. L. A. G. Strong. (Nelson. 5s.)

Garram the Hunter. Eric Berry. (Bodley Head. 5s.)

Garram the Chief. Eric Berry. (Bodley Head. 5s.)

Happy Voyage. E. Lucia Turnbull. (Nelson. 5s.)

For Your Delight. Edited by Enid L. Fowler. (Faber. 2s. 6d.)


It is always difficult to choose books for the sophisticated twelve to sixteen-year-olds, but *Mr. Sheridan's Umbrella* helps to solve this problem. It is a delightful book and apart from the many interesting and exciting incidents in it, it deals with an adventurous boy's dislike of routine office work and shows how in the end he settles to work and finds excitement in his father's business. *Garram the Hunter* and *Garram the Chief* are purely adventure books of an unusual type. The hero is the son of the chief of one of the African hill tribes and the author, who has seen service in the country, gives a vivid account of Garram's adventures. *Happy Voyage* will interest many younger children who like to know about other countries: it is an intimate account of a journey which might really happen to any child and it will be read with pleasure by a great many children between the ages of eight and twelve. *For Your Delight* is an unusually good anthology of verse. It covers a wide range and will be welcomed by parents who want to introduce their children to poetry which is well within their understanding.

Hedgerow Tales. Enid Blyton. (Methuen. 5s.)

Billy Bobtail. Alec Buckels. (Faber & Faber.)

Angus and Wag Tail Bess. Marjorie Flack. (Bodley Head. 2s.)

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